A

TREATISE

CONCERNING

BAPTISM and the *SUPPER*:

SHEWING,

That the One Baptism of the Spirit, and Spiritual Supper of the Lord, are Only, Essential, and Necessary to Salvation.

WHEREIN

The Strongest Arguments for the Use of Outward Baptism and the Supper are Considered, the People, called *QUAKERS*, are Vindicated; and the Objections against them, for their disuse of these Signs, are Answered.

By *J. P.*

Eph. 4. 5, 6. *One Lord, one faith, one baptism.*

1 Cor. 1. 14. 16, 17. *I thank God that I baptized none of you, but Crispus and Gaius, &c. For Christ sent me not to baptize, &c.*

Rev. 3. 20. *Behold, I stand at the door, and knock: If any man hear my voice, and open the door, I will come in to him, and sup with him, and he with me.*

Galat. 3. 5. *He therefore that ministreth to you the Spirit, and worketh miracles among you, &c.*

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THE PREFACE.

Friendly Reader,

AS I see no Occasion that may require it, so I shall not be very Large in shewing what Extraordinary Power and Influence, *Custom* and *Education* heretofore had, as well as now have, upon the Minds of the Generality of *Mankind*; but more especially in Matters of *Religion*: And as it wants but few *Arguments* to Evince the Truth of it; so I think an Instance or two for Proof thereof may suffice.

First, If we look no farther back than the Primitive Times of Christianity, (not to mention the Unbelieving *Jews*, who Reviled, and Condemned Christ, as a Breaker of the Law of *Moses*) we shall find but too Evident Proofs of it, even among the *Christians* themselves; who notwithstanding they believed in our *Lord Jesus Christ*, as the true *Messiah*, who came to fulfill the *Law*, and to put an End to the *Types*, *Shadows*, *Figures* and *Ceremonial Part* thereof; yet such was the strange Power of Religious Education, that Thousands of those Believers stuck in the Outward Jewish *Performances*, and *Ceremonies*: From which it proved very difficult to wean them; nay, some of the *Apostles* found

found themselves under a Necessity, for the Sakes of such, to condescend to, and Comply with several things that were ceased in point of *Obligation*; as *Circumcision*, Legal *Purifications*, *Offerings*, *Vows*, *Shavings*, &c. If any want proofs of what I say, the Scriptures do abundantly give it, to which I refer them. See *Acts* 15. 5. *Chap.* 16. 3. *Ch.* 21. 20 to 26. *Galat.* 2. 11, 12, 13. with other places.

Secondly, Not to Insist upon the dreadful Bloodshed and Persecutions, which have arisen since that time, and been exercis'd by the Governing or Ruling Party, upon such as have dissented from them; If we descend to our times, we need not go far for Proofs of this Assertion; (for

omitting the Gentile) the Christian World does it ready to our hands, while it's but too Common, where any dissent from the Publick, or National-way of Worship, &c. they are presently Censured, Judged and Condemned, as *Schismaticks Heretieks*, and what not; and that often, because they can't Comply with, and Conform to the Practice and Custom of others, without Conviction, and this the *Protestants* themselves Experience in *Popish* Countries.

Now this I take to be the present Case of the People, call'd *Quakers*, in relation to these two Heads, treated on in the following Discourse, namely, *Water-Baptism* and the *Outward Supper*; which because they Disuse, tho' at

the same time earnestly Press for, and Urge the absolute Necessity of the *Substance*, signified by them, they are notwithstanding by their Opponents, greatly vilifyed, reproached, and abused with opprobrious Names, and very often by a sort of Men too, that Judge and Condemn them by Wholesale, even without taking the Pains to be informed, what they have to say for themselves, assuming a Liberty to give Judgment upon them, that they must be in the wrong, almost in all things; because they don't joyn in Practice with what they have received by Custom and Tradition; not considering, nay some of them perhaps not knowing, that at the same time they do this, their own Practice wants not only a *Precept*, but also

Example from *Holy Scripture*; which they pretend for their only Rule of *Faith* and *Practice*.

Another Sort of Men there are who notwithstanding, they have in part heard the Reasons for their Dissent; yet are so prejudiced, partly by Custom and Education, partly by their mistaking Scriptures, and looking too much at Outward and Shadowy things, instead of minding the Substance, (as the *Jews* of old did) these also Center in the like Judgment against that People.

But a Third Sort, are more Tender and Moderate, and have so much Charity for them, as to believe, they are generally an Honest and Well-meaning People, and that they are in the Right in many Things: Yet being

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Influenced by Custom and Education, and perhaps for want of hearing what they have to say in their own Defence; together with those high Epithets given by some to these Signs, which are not to be found in Scripture; as the *Sacraments*, *Seals*, and *Badges of Christianity*, *Means* of *Grace*, &c. I say, being influenced by these, and such like Terms, do Esteem them Mistaken, and in an Error for their disuse of these two Signs. For the Sakes of these last more Chiefly, I confess, I have had it for a long time upon my Mind, to write something upon these Two Heads, according to that small measure of Light and Understanding which God hath given me; not because others of our Friends have not already

with at large and full upon them; but rather, because such Treatises are generally mixt with Controversy, or Bound up, with Larger Volumes, and that we have but few Books extant in this Nation of *Ireland*, which Singly treat upon these two Points.

But indeed my great Aversion to appear in Print, hath to this time detain'd me; and perhaps had longer done so, had I not been quickn'd thereto by the repeated Abuses, and Clamours, of some Uncharitable Opponents, for our disuse of these Outward Signs, tho' at the same time, they are very short of, (Nay, some of them Silent, as to) proving their own Practice, agreeable to Scripture; all which I could shew at Large, by Quota-

tions out of their own Books, but my Design in the Method and Prosecution of the following Discourse, was not with intent to meddle with Controversy, nor so much as to Name our Opponents Books, but where I could not well avoid it: But to shew by plain Scripture, That the *Baptism* of *Christ*, is the *Baptism* of the *Holy Ghost*; and not that of *Elementary Water*: And that the Essential *Supper* of the *Lord*, is that which is partaken of by Communion with *Christ* in *Spirit*. In doing which, I have Answer'd all the *Objections*, that I thought Material, which I have hitherto met with all against the *Quakers* upon these two Heads; wherein I hope it will plainly appear to the Im-

partial

partial Reader, that we have not deserved those ill Names, and frightful Epithets, which our Adversaries have so Liberally bestow'd upon us.

But some may Object, that what I have said concerning Custom and Education, doth not affect the matter in Hand, inasmuch as besides them, they have Scripture Precept, as well as Example for their Practice: To this I answer first, that *Practice* without *Precept*, in this Case is not Obligatory; If it were, then it might behove us to follow the Example of *Circumcision*, and the other *Legal Things* before observed. Next, as to *Precept* or *Institution*; This I confess states the Question, and is that wherein the main Dispute betwixt us

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and our Opponents doth Lie, which I have Considered In the following Treatise; wherein, I hope, I have made it appear to the Unbyassed Reader, That these two Outward Signs are ceased, in Point of *Obligation*, and that only the Substance signified by them, is to Remain and Continue. And yet at the same time, we are Tender of Judging those, who see no farther, and are truly Conscientious in the use of these Signs, desiring the Lord may give them farther Light, and Understanding, to discern between *Shadows* and *Substances*; *Signs*, and *Things signified*, and that they may not, by relying upon the *Shadow*, neglect the *Substance*; which it's to be fear-

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ed Is the Case of many in our Day, who satisfie themselves with being called Christians, in partaking of what they call *Sacraments*, *Seals*, and *Badges of Christianity*; while too much Barrenness of Soul, and an Unchristian Nature remains within, which we have but too many evident Proofs of, even Outwardly. Whereas if they came but to Witness the *Substance*, they would then see the Emptiness of Outward *Signs*. And that as nothing Short of the *Substance* would do, to the Salvation of their Souls; So the Substance without these *Signs*, were sufficient for that End; to wit, the *Spiritual Baptism*, and *Supper of the Lord*. The first Fitting

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and Preparing the *Soul*, by its Cleansing Purifying Operations; to Participate of, and Enjoy the Latter: Namely, the *Inward*, and *Spiritual Supper*, with our *Lord Jesus Christ* in their *Souls*, and is that Supper Spoken of in the Revelations; *Behold I* (Jesus) *stand at the Door* (to wit the Heart) *and knock, If any man hear my Voice, and open the Door, I will come in to him, and Sup with him, and he with me*, Rev. 3. 20.

I shall now Conclude this Preface, with a Request to thee, Friendly Reader, That Custom, and Tradition, may not Byas thy Judgment: But Read without Prejudice, Search,

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and Try, (as the Noble *Bereans* did) without Partiality. And that the Lord by his Spirit, may Open thy Understanding in Judgment, is the Hearty Desire of,

Thy well-wishing Friend,

Cork, the 1st of the 9th Month, 1709.

JOSEPH PIKE.

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THE CONTENTS.

Of *BAPTISM.*

CHAP. I.

CHAP. II.

CHAP. III.

Of

Of the *SUPPER*.

CHAP. I.

CHAP. II.

CHAP. III.

CHAP. IV.

The Contents.

A TREATISE CONCERNING BAPTISM *and the* SUPPER;

Of BAPTISM.

BY way of Introduction to the Following discourse, I think fit, briefly to state the Controversy, between our Opponents, and Us, by Producing what They, on their Parts, and We, on urs, say, concerning our Belief in relation o *Water-Baptism*.

And First, As to our Opponents, they y, that *Water-Baptism* is a standing and erpetual Ordinance, in the Church of *hrist*, and is to Remain and Continue erein, to the End of the world, for which ay they) we have not only the Command our Lord Jesus Christ *Matt.* 28. 19. *Go each all Nations Baptizing*, &c. But we ve also the Practice of the Apostles, in bedience to that Command,

We, on the other hand say, and believe, that *Water-Baptism*, did truly and Properly belong to the dispensation of *John* the Baptist, and did with him Cease in point of Obligation, and that the Baptism of Christ is the Baptism of the Holy Ghost, which we stedfastly believe to be the *One Baptism* mentioned by the Apostle Paul. *Eph.* 4. 5. That as there was *one Lord*, and *one Faith.* So there was *one Baptism*, agreeable to what the same Apostle saith. 1 *Cor.* 12. 13. *By one Spirit* (says he) *are we all Baptized into one Body, whether we be Jews or Gentiles, whether we be Bond or Free, and have been all made to drink into one Spirit.* This *Baptism* of the Spirit, we say, is that by which, all true Christians *have been Baptized into Christ*, and *have put on Christ*, and by which they have been enabled to *walk in Newness of Life.* *Rom.* 6. 3. 4. *Gal.* 3. 27. which *Baptism* alone we believe is standing, and Perpetual, and is to remain and continue in the Church of *Christ*, to the End of the World. Then as to that Command *Matt.* 28. 19. As it says nothing of *Water*, so neither do we believe that Water was there intended, as I hope I shall make plainly to appear, in my following Discourse. Again, as to the Practice of some of the Apostles, We don't in this Case look upon it to be *Obligatory* without a Precept, no more than the Apostles

ſtles, and Primitive Chriſtians, having things in *Common*, Uſing *Circumciſion*, *Purifications*, *Shavings*, *Vows*, &c. Which we find, they alſo Practiſed.

Having thus briefly Stated, both their, and our Belief upon the Point in Controverſy, the method I deſign to proceed upon in the following Diſcourſe, ſhall be;

Firſt, to diſtinguiſh, and prove from plain *Scripture*, by ſeveral Undoubted Teſtimonies, That *Water-Baptiſm*, did Properly belong, and was aſcribed to *John* the *Baptiſt*, and that the *Baptiſm of Chriſt*, is Only the *Baptiſm* of the *Holy Ghoſt*.

Secondly, to Conſider that Text, *Matt.* 28. 19. Upon which our Opponents Chiefly ground their Authority, and Commiſſion, for *Water-Baptiſm*, to ſhew that *Water* was not Commanded there, but that as our Lord *Jeſus Chriſt* had all Power in Heaven, and Earth given to him, ſo he gave Power to his *Apoſtles* by Vertue of that Commiſſion, as well to Baptize Inſtrumentally with his Spirit, (in ſuch a Reſtricted ſence, as I ſhall hereafter ſpeak of) as he did to raiſe the *Dead*, Heal the *Sick*, Cure the *Diſeaſed* and to do other *Miracles*.

Thirdly, to anſwer the greateſt Objections raiſed by onr Opponents againſt us, as well from ſuch *Scripture* Texts, that ſeem moſt favourable for the Practice of *Water-Baptiſm*,

tism, as the Practice of some of the Apostles themselves therein.

Fourthly, some short Observations, upon the Practice of *Infant-Sprinkling*, shewing that although the greatest part of *Christendom* be in the Practice thereof, yet they have neither *Scripture Precept*, nor *Example* for it, Consequently it must be an *Humane Invention*.

Having now Stated the Heads, upon which, I intend to Treat, I shall bring them under several Chapters, and begin with the First.

CHAP.

CHAP. I.

Shewing By the Several Testimonies, (1) *of* John *the* Baptist, *Repeated by all the Four* Evangelists, (2) *of our* Lord Jesus Christ, (3) *of the Apostle* Peter, *that all of them do ascribe* Water *to the* Baptism *of* John, *and plainly distinguish his, from the* Baptism *of* Christ, *with the* Holy Ghost *and with* Fire; *farther shewing by several* Scriptures, *that the one* Baptism *of* Christ, *with the* Spirit, *is the alone Necessary, and Essential* Baptism *to Salvation, with Answers to several Objections.*

FIRST, from *John* the Baptist, *Matt.* 3. 11. *I indeed* (saith he) *Baptize you with Water unto Repentance, but He* (i. e. Christ) *that cometh after me, is mightier than I, whose Shoes I am not worthy to bear, He shall*

Baptize you, with the Holy Ghost, and with Fire. Mark 1. 8. *I indeed have Baptized you with Water, But he* (Christ) *shall Baptize you, with the Holy Ghost.* Luke 3. 16. *I indeed Baptize you with Water, but one Mightier than I cometh, the Latchet of whose Shoes, I am not worthy to Unloose, He shall Baptize you, with the Holy Ghost, and with Fire.* John 1. 33. *And I knew him not,* (saith John of Christ) *but he that sent me to Baptize with Water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is He which Baptizeth with the Holy Ghost,* Again saith John *Chap.* 3, 30. *He* (Christ) *must Increase,* but *I must decrease.* Here *John* the *Baptist* the Fore-runner of *Christ*, and the Proper administrator of *Water-Baptism*, as having a plain Commission to Baptize with that Element, speaks of two *Baptisms*, and very plainly distinguishes his *own*, from *Christ's Baptism*, ascribing *Water* to his, and the *Holy Ghost*, and *Fire* to *Christ's*, saying (in the present Tense) *I Baptize with Water, He* (in the Future) *shall Baptize with the Holy Ghost, and with Fire.* Then I am to *Decrease*; He to *Increase:* Which must be understood of their Ministrations, and Dispensations, (Particularly respecting their different Baptisms) and not their Persons. How very plain is it then, from these Testimonies of the Four Evangelists, that

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Baptism with *Outward Water*, was *John's Dispensation*, which was to *Decrease*, and that the *Baptism* of the *Holy Ghost*, which was *Christs Baptism*, was in it's Room, to Succeed, Increase, and Continue to the Worlds End.

Secondly, I come to the Testimony, of our Lord *Jesus Christ* himself, wherein he ascribes the *Element* of *Water* to the Baptism of *John*, and very plainly distinguishes between that *Baptism*, and the *Baptism* of the *Holy Ghost*, which was his own *Baptism*, and to Succeed *Water-Baptism*, as Prophesied by *John*, Thus *Act*, 1. 4. 5. *Depart not* (saith he to his Apostles) *from Jerusalem, but wait for the Promise of the Father, which (saith he) ye have heard of Me, for John truly Baptized with Water, but ye shall be Baptized with the Holy Ghost, not many Days hence.* Christ doth neither in this Place, nor in any other say, that *my Baptism* is with *Water*, as well as *John*'s, or that *Water-Baptism*, and the *Baptism* of the *Holy Ghost* together, do go to make up my *Baptism*, (as some of our Opponents say they do) but he positively, and plainly distingnishes, between the *Baptism* of *John*, with *Water*, and the *Baptism* of the *Holy Ghost*, which was his *Own*, with which they were Suddenly to be *Baptized*, in order to qualifie them, Instrumentally to *Baptize* with the *Spirit*, of which in it's place.

Thirdly, the Apostle *Peter*, who had spoken as much, for *Water-Baptism*, as any of the Rest of the *Apostles*, nay, who commanded some to be Baptized, as well as Constrained, (which is more than Commanding) some of the Gentiles to *Live* as the Jews did, in which is included *Circumcision*, and other *Legal* Rites; gives us two Extraordinary Instances, by way of distinguishment, as well as the great difference between *Water-Baptism*, and the *Baptism* of the *Spirit*. And in the First, he comes to ascribe *Water* to *John's Baptism*, as Christ had done before, and plainly to distinguish *Water-Baptism*, from the *Baptism* of the *Holy Ghost*, which was *Christs Baptism*, viz. *Acts* 11. 15. 16. *And as I began to speak* (says he) *the Holy Ghost fell on them, as on us at the beginning; then remembred I the Word of the Lord, How that he said, John indeed Baptized with Water, but ye shall be Baptized with the Holy Ghost*. In this Text, the Apostle *Peter* gives in his distinguishing Testimony, to his Brethren, concerning the two *Baptisms*, and as his Words Import, brought to his Remembrance, by the falling of the *Holy Ghost* on the Gentiles, instrumentally, by the powerful Preaching of the *Word* by himself.

In the second Instance, he seems to be so far from Recommending, and so sensible of the Invalidity of *Water-Baptism*, that he wholly Excludes that *Baptism*, which only puts

puts away the *Filth* of the *Flesh*, which implyes *Water*, and attributes *Salvation* to another *Baptism*, which gave the Answer of a good Conscience, for speaking of the *Ark*, and *Water*, by which *Noah* and his Family were saved, he says, 1 *Pet.* 3. 21. *The like Figure, whereunto Even Baptism doth also now save us; not the Putting away of the Filth of the Flesh*, (which is the natural Property of Water to do) *but the Answer of a good Conscience towards God, by the Resurrection of Jesus Christ, who is gone into Heaven* &c. By the Resurrection of *Jesus Christ*, I take the *Apostle* here, to Suppose, the First, and Meritorious Cause of Man's Salvation, or putting him into a State and Condition, capable of Salvation, and we Stedfastly believe the same concerning *Christ*, But still, *Obedience* to *God*, was Likewise Requisite; and, as a means to fit and prepare Man to answer his part: the *Spiritual* and Inward *Baptism*, was absolutely necessary; which having had it's perfect Work in Man's *Soul*, wrought his *Salvation*, and the same Spirit gave the Answer or Witness of a good *Conscience*, agreeable to *Rom.* 8. 16. *The Spirit it self, beareth Witness with our Spirit, that we are the Children of God*, and 1 *John* 5. 6. *It is the Spirit that beareth Witness*, &c.

This Text, of the Apostle *Peter* is so very plain against the necessity of *Water-Baptism*

tism, that it hath sorely Pincht our publick Opponents, making them twist and turn it several ways, but all to no Purpose, and tho' none that I have read, do deny that the *Baptism* of the *Spirit* is included in the Text, Yet because of the word *Figure*, (tho' put for the thing *Figured*) they would therefore lay hold of that *word*, to make the *Apostle* mean *Water-Baptism* also, while at the same time, not only the Sense, but even the Rest of the Words in the Text, are as plain as the Sun at noon Day, that he only intended the *Baptism* of the *Spirit*, as the alone necessary Baptism to *Salvation*, but in regard they Build upon the word *Figure*, I shall therefore produce some Scripture Texts, shewing that 'tis frequent in Scripture to denominate the Effect for the Cause, and a thing that hath Relation to it, for the thing it self, and after that I shall proceed to the other: Thus, *Gal.* 3.8. *and The Scripture foreseeing, that God would Justifie the Heathen through the Faith*, &c. *Jashua* 10. 32. *took Lachich, and smote it with the Edge of the Sword, and all the Souls that were therein.* *Levit.* 22. 11. *But if the Priest buy any Soul with his Money, he shall Eat of it*, &c. *Dan.* 4. 26. *After that thou shalt have known, that the Heavens do Rule.* I believe an hundred such like *Texts*, might be Cited, but these may suffice to shew how Unreasonable it would be, to stick Litte-

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rally to these or the like *Texts*, and disregard the plain *Sense*, and the like may be said, in relation to this Text of the Apostle *Peters*, which I here Cite again, 1 *Pet.* 3. 21. *The like Figure, whereunto Even Baptism, doth also now save us, not the putting away the Filth of the Flesh, but the Answer of a good Conscience*, &c.

Tis plain the word *Baptism* in this Text, includes two sorts of *Baptisms*, The one *Saving*, the other *not Saving*, these are the Baptisms of the *Spirit*, and of *Water*, neither have I ever heard, that any one so much as pretended, it Included any other Baptisms, then these two. Then,

As this Text by the word *Baptism*, includes only the *Baptism* of the *Spirit* and of *Water*, and *Water-Baptism* of it self, cannot give the Answer of a good Conscience, so therefore the *Baptism*, here affirmed by the Apostle to be saving, must be the *Baptism* of the *Spirit*, and not the *Baptism* of *Water*, which I again confirm by the Text it self, thus:

The *Baptism*, which the Apostle *Peter*, in this Text affirms to be saving, is, that which gives the Answer of a good Conscience, and can be no other than the *Baptism* of the *Spirit*, Because the Apostle here denies that *Baptism* to be saving, which puts away the *Filth of the Flesh*, which Consequently must be *Water*; since there are only two

sorts

sorts of *Baptisms* included in the Text, therefore It must be the *Baptism* of the *Spirit*, in Opposition to that of *Water*, which the Apostle affirms to be *Saving*.

And indeed, it Looks as if the Apostle *Peter* had here a special Regard, to ward against any, that should Call *Water-Baptism* the *Baptism of Christ*, and make it necessary to Salvation; or against those who assert, that Outward *Baptism* with *Water*, and the Inward *Baptism* of the *Spirit*, make up the one *Baptism* of *Christ*: Because he wholy attributes Salvation to that *Baptism alone*, which gives the Answer of a *good Conscience*, &c. Which *Water* neither did, nor can do; this Text is of it self so full to our Point, for Proof that the *Baptism* of *Christ* with the *Holy Ghost*, is the alone Essential *Baptism* to Salvation; that if we had no other, (as we have many) it were sufficient: and is indeed so strong on our side, that 'tis past the Power and will of all our Opponents, by all their strainings, and pervertions, to invalidate the Force and Strength thereof. This *Baptism* then of the *Holy Ghost*, we firmly, and with good Grounds believe, to be the *one Baptism*, mentioned by the Apostle *Paul*, *Eph.* 4. 5. *One Lord, One Faith, One Baptism.* Agreable to 1 *Cor.* 12. 13. *By One Spirit* (says he) *are we all Baptized into one Body, whether we be Jews or Gentiles, whether we be*

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Bond or Free, and have been all made to drink into one Spirit. Here by the Words, *One Body*, Is meant the *Church* of *Christ*, as appears by the Context, and particularly *Ver.* 27. *Now ye are the Body of Christ, and Members in particular.* So then 'twas the *Baptism* of the *Spirit*, and drinking into the *Spirit*, by which the *Church*, and People of *God*, became true Members of the *one Body*, to wit the Visible *Church* of *Christ*, whether they were *Jews* or *Gentiles*, *Bond*, or *Free*, and not by Outward *Water*.

Thus having plainly shown from *John* the *Baptist*, from our Lord *Jesus Christ*; and from the Apostle *Peter*, that all of them do Positively ascribe *Water-Baptism*, to the dispensation of *John* the Fore-runner, and the *Baptism* of the *Spirit* to our Lord *Jesus Christ*, clearly distinguishing between *the one*, and the *other*, I proceed farther to what the Apostle *Paul* saith, as to the *One Baptism*.

Since that Apostle saith, as above, *Baptism* is *One*, It cannot be that of *Water*. For *Water-Baptism*, neither did heretofore, nor doth at this time, as a necessary Consequence, make true Members of the one body, or *Church* of *Christ*, that being peculiarly the Office of the *Spirit*, nor gave the Answer of a good Conscience, as from *Peter*; or produce those saving, and Extraordinary Effects, which are attributed by

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the Apostle *Paul* to the Spiritual *Baptism* of Christ alone, for which take these following Texts. *Know ye not*, (saith He to the Romans) *that so many of us, as were Baptized into*, (Mark *into*) *Jesus Christ, were Baptized into his Death, therefore we are buried with him, by Baptism into Death, that Like as Christ was raised up from the dead, by the glory of the Father, Even so, we also should walk in newness of Life.* Rom. 6. 3. 4. Again to the Galatians, *For as many of you as have been Baptized into Christ, have put on Christ*, Gal. 3. 27. Again to the Colossians (says he) *buried with him in Baptism, wherein also you are risen with him through the Faith of the Operation of God, who hath raised him from the dead.* Col. 2. 12. Here then are the wonderful Effects of the *Spirits Baptism*, by which those that had been *buried* therein, that is regenerated, and born again by the *Baptizing* Power; and Spirit of *Christ*, had put on *Christ*, were enabled to walk in *Newness* of *Life*, and as our Lord *Jesus Christ* was raised from the *dead*, so they who were dead in *Sins*, and *Trespasses*, were to be raised there from through the Faith of the Operation of God. These saving Effects then by *Baptism*, as Testified unto by the Apostle *Paul*, will agree with, and Confirm the Testimony of *Peter*, who attributed Salvation, only to that *Baptism* which

gives

gives the Answer of *a good Conscience, &c.* which can be no other, than the *One Baptism* of *Christ*, with the *Holy Ghost*, and with *Fire.*

Object. But if notwithstanding, what has been said, any should, contrary to the plain sense of *Scripture*, Object that some or all the Foregoing *Scriptures*, relate to *Water-Baptism*, and that by putting on *Christ*, is giving up their Names to *Christ* in *Water-Baptism.*

Answ. First, the Fruits and Effects are such, that *Water-Baptism* did never produce, as a necessary Consequence, either in the Primitive times, or since: But (as proved) the *Baptism* of the *Spirit* did, and can do it, therefore *Water* cannot be intended by any of them.

Secondly, altho' none have any Real Ground thus to Object, Yet, to be sure, those who only *Sprinkle Water* in the Face, can have no pretence to make this Objection, of *Burying* in *Baptism*, since if *Water* was meant, It implies a necessity, to be plunged, or *buried* therein. But indeed, neither they who thus *Baptize*, nor they who only *Sprinkle*, can have any Ground for this Objection. For the Text doth not say, *baptized* into *Water*, but **into** *Christ*, nor buried *into Water*, but **into** the death of *Christ*, which Death is fully explained, by the Context, in the same Chapter. *viz. Rom.* 6. 2. 5, 6,

6. 2, 5, 6, 7, 8, 11, 12, 13. To be a *death* unto *Sin*, and a Crucifying the *old Man*, with his *Deeds*, &c. And being raised from the *death* of *Sin*, to walk in Newness of *Life*, &c.

Thirdly as to what they say, that *Putting on Christ*, is giving up their *Names* to him in *Water-Baptism*. This also is to Suppose, without the least ground, for the *Text* doth not say, as many of you, as have been *baptized* into *Water*, or into *Christ* by *Water*, have put on *Christ*, but as many of you, as have been *baptized into Christ*, (that is as Explained above by the same Apostle) were *baptized into his death*. These indeed have put on *Christ*, through the Effectual working of the *Spirits Baptism*, by which they were regenerated, and born again, became *New Creatures*, Children of *God*, and enabled to walk in Newness of *Life*: Now if after what has been said, the Objection should remain with any, I will yet add a Parallel Instance from the same Apostle to shew, what this putting on *Christ* means; Thus *Rom.* 13. 14. *Put ye on* (says Paul) *the Lord Jesus Christ, and make not Provision for the Flesh, to fulfil the Lusts thereof*, which putting on, is Explained in the Context. *ver.* 12. to be casting off the *works of Darkness*, and *putting on* the *Armour of Light*, agreeable to *Colossians*. 3. 9. 10. *or putting off the old Man with his deeds, and putting on the New-*

Man,

Man. More might be added to the same Purpose, but it's needless to go on, to prove what is largely proved already, and it is, I think, so very plain, that he that Runs may Read, and readily see, that no other but the Spiritual Baptism of our Lord *Jesus Christ*, is meant by the foregoing Texts, and therefore I shall proceed to Answer another Objection:

Object. "That the Baptism with the Holy "Ghost, and with Fire, spoken of by *John*, "*Matt.* 3. 11. was a special Prerogative of "*Christ* only Predicted of him, and ful-"filled only by him, *Acts* 2. To wit on the "Day of Pentecost, and not by any Man e-"ver Living. Thus says the Reply to *Wil-"liam Penn*'s Defence *P.* 17.

Answ. Tis freely acknowledged, that the *Baptism* of the *Holy Ghost*, is the special Prerogative of *Christ*, and also it was not in the Power of any Man ever Living, of himself as Man, or by his own Power and Strength, to baptize with the *Holy Ghost*, no more than to Raise the *Dead*: Yet the *Apostles* by the Power of *Christ*, did Instrumentally *Baptize* with the *Spirit*, by the same Power, by which they raised the *Dead*, cured the *Sick*, healed the *Diseased*, and did other *Miracles*, as shall be plainly Proved hereafter.

As to the Next, *That the Baptism with the Holy Ghost, and with Fire, was only fulfilled*

on the Day of Pentecost, is a very great Mistake; for let it be observed on the *one* hand, to whom *John* spake, *Matt.* 3. 11. And on the *other*, who they were on whom the *Holy Ghost* fell, at the Day of *Pentecost*, and they will not appear to be the same Persons; and besides this, I shall plainly shew, that *Baptizing* with the *Holy Ghost*, continued in the *Church* afterward, and therefore was not then *only fulfilled*, as that Author hath affirmed.

First, *John* directed his Speech in particular, to many of the *Pharisees*, and *Sadducees*, which came with a vast Multitude to his *Baptism*, and whom at the same time, because of their Wickedness, he called a generation of *Vipers*; saying *Matt.* 3. 11. *I indeed baptize you with Water unto Repentance; But he* (Christ) *shall baptize you with the Holy Ghost and with Fire.* Which words Import to me, as much as if he had said, you Wicked *Pharisees*, and *Sadducees*, or whosoever else are *Baptized* with the *Baptism of Christ*, must be *baptized* with the *Baptism* of *Fire*, and the *Holy Ghost*; that is to say, the *Fire* of the *Word*, which burns up, and Consumes, the Lusts, and Corruptions of the *Flesh*.

Secondly, Consider, that these on whom the *Holy Ghost* fell, on the Day of *Pentecost*, *Acts* 1. 15. Were about one Hundred and Twenty Persons, Men and Women, the *Apostles*

postles, and Disciples of our Lord *Jesus Christ*; Therefore I hope, none will be so absurd, as to say, they were the same Persons to whom *John* spake *Matt.* 3. But

Thirdly, I prove that the *Baptism* of the *Holy Ghost*, continued in the *Church*, after the Day of *Pentecost*, which might be done by many Instances, but at present, for brevitie sake, I shall Name but one. The Apostle *Peter*, to Justifie himself, for Preaching to the *Gentiles*, and to Convince his Brethren, that *God* had extended *Salvation* to them, as well as to the *Jews*, tells them, how *God* had attended his *Ministry*, with the pouring forth the gift of the *Holy Ghost*, or *Baptism* of the *Spirit*: Thus *Acts* 11. 15. 16. *And as I began to speak*, (saith Peter) *the Holy Ghost fell on them, as on us at the begining, then Remembred I the word of the Lord, how that he said*, John *indeed baptized with Water, but ye shall be baptized, with the Holy Ghost*. Here the *Apostle* referrs, to the pouring forth of the *Holy Ghost*, at the time of *Pentecost*, and also the Marginal Note in the *Bible*, referrs to the same, which demonstrates that *Baptizing* with the *Holy Ghost*, was not only fulfilled *Acts* 2. But that it continued in the *Church*, and was dispensed by *Christ*, through the Apostles *Ministry* afterward: Nor doth he take any notice of the Cloven Tongues, like as of *Fire*, (that being only a Particular, Ex-

traordinary and Miraculous Outward Sign) But compares and likens the then present *Baptism* of the *Holy Ghost*, to that on the Day of *Pentecost*. Thus having Obviated this Objection, I shall now proceed to another, which is,

Object. "It may be said I have taken Pains, to prove a Point, which is "not denied; for we grant the Baptism of "the Holy Ghost, to be the Baptism of "Christ: But withal we say, that Baptism "with Water is also his, and both the Outward and the Inward go together; to the "making up the one Baptism of Christ: "*Eph.* 4. 5. by a Sacramental Union; otherwise why is it said, *John* 4. 1. That *Jesus* made and Baptized more Disciples "than *John*, and why did the *Apostles*, as "we Read, *Baptize* with *Water* after Christ "had suffered?

Answ. The latter, *viz.* the Practice of some of the Apostles, shall be fully spoken to hereafter: But as to Jesus Baptizing with Water, I Answer:

First, The Ceremonial part of the Law was not abolished, *until Christ was Offered up*, and therefore he not only complied with, but also commanded several things, belonging to that Dispensation, which ceased in point of Obligation, after his *Ascension*: Thus he was *Circumcised*, &c. *Luke* 2. 21. 27. He Commanded the Practice of *Offerings*, ac-

according to the Law of *Moses*, *Matt.* 8. 4. And for the fulfilling all Righteousness, as himself said, he came and was *Baptized* of *John* in *Jordan*, *Matt.* 3. 13, 14. And Christ, having thus submitted himself to the Elementary dispensation of *John* the *Baptist*; permitted his *Disciples* to *Baptize* with *Water*: for 'tis positively said, *John* 4. 2. *That Jesus himself baptized not, but his Disciples.* For at that time the Baptism of the *Holy Ghost*, had not fully taken place, as appears from *John* 7. 38, 39. *He that believeth on Me* (saith Christ) *Out of his Belly shall flow Rivers of Living Water, but this spake He of the Spirit, which they that believe on him should receive: For the Holy Ghost was not yet given, because that Jesus was not yet Glorified.* Now the End of *Johns* Ministry, and coming to Baptize, was, that Christ might be made manifest to Israel, *John* 1. 30, 31, 33, 34. *This is he, of whom I said, After me cometh a Man, which is preferred before me: for he was before me, and I knew him not* (saith John) *but that he should be made manifest to Israel. Therefore am I come baptizing with Water. And I knew him not: But he that sent me to baptize with Water, the same said unto me, upon whom thou shalt see the Spirit descending, and remaining on him, the same is He which baptizeth with the Holy Ghost; and I saw, and bare Record, that this is the Son of God.* Thus

John concerning *Christ*, with much more in the same Chapter, as well as in several other Places of the Four Evangelists. But some *Object*: "that *John* made *Disciples to him-* "*self*, and *Christ* made distinct Disciples to "himself. I *Answer*,

There is nothing in this Objection, for *John* came before hand, to prepare the Way for Christ, see *Matt.* 11. And his coming was to continue it's Season, and so Terminate, and accordingly it did so: In which time, he made and had his Disciples, until Christ was made known to *Israel*, which was the very End of his *Ministry*, as *John* himself declareth; for in baptizing he *Cryed*, *Proclaimed*, and *Testified* of *Christ*, and pressingly directed, both his Disciples and others, to our *Lord Jesus Christ*, as the Spiritual *Baptizer*, adding *John* 3. 30. *He must Increase, I must Decrease*; and in thus doing (I think) he may properly be said, to Disciple People to *Christ*: Now as the knowledge of *Christ* Increased, so the Ministration of *John* Decreased, whereof even some of *John*'s own Disciples are a Confirmation; who upon Hearing *John*'s bearing Testimony of *Christ*, that he was the Son of *God*; Two of them went after *Christ*, and believed in him, and not only so, but one of them, Namely *Andrew*, (who afterwards became an Apostle of Christ) did immediatly declare *Christ* to be the Messiah, *John* 1. 37. 41.

Thus

Thus then as *John's* Commission, was to baptize with *Water*, to the End that Christ might be Outwardly made known, and Publickly manifested to *Israel*, so also the Disciples of *Christ*, being then under the same Outward, and *Watry* Dispensation, (mark that) did likewise *Baptize*, with the same Element, and no doubt for the *same End* too. But,

Secondly, tho' the Disciples, did Baptize with *Water*, yet we read of no Commission they had for so doing, as tis plain *John* had; and as we find it thus, so neither are we obliged in this Case, to follow their Example therein; but more especially, since at that time, the Ceremonial part of the Law was not abolished, as *Circumcision*, *Purifications*, *Feasts*, *Offerings*, *Vows*, &c. Which we find Christ himself complied with, and which they also Practised, even after *Christ's* assention, tho' without his Command; so that if we are to follow Example, without a Precept, it will also oblige us to Perform those other *Legall* things, which they also Practised.

Thirdly, to put the matter yet farther out of dispute, as we do not any where find, that *Christ's* Disciples had a *Commission* to *baptize* with *Water*; so I have already proved from *John* the Baptist, from our Lord *Jesus Christ*, and from the Apostle *Peter*, that all of them, do ascribe *Water Baptism* to *John*,

and plainly distinguish *Water-Baptism*, which was *John*'s, from the *Baptism* of the *Holy Ghost*, which was *Christ*'s *Baptism*: and therefore the Practice of the Disciples in that of *Water*, is neither a Precept, nor Obligatory upon us.

Fourthly, the Reader may also Particularly observe, that what *Christ*, and *Peter* spoke, by way of distinction upon the *two Baptisms*, was long after the Practice of the Disciples in that of *Water*, under the dispensation of *John*, as *John* 4. 2. Yet neither of them take the least Notice thereof, nor yet give the least Hint, that *Water-Baptism* had any share in, or belonged to the *Baptism* of *Christ*, which surely they would have done, had it been so, more especially while there seem'd a Necessity for so doing, inasmuch as they were upon distinguishing *Baptisms*, and did so plainly Assert, *John* to be the true Administrator of *Water-Baptism*: and therefore as neither of them so did, it is still the fuller Confirmation on our side; that *Water-Baptism*, was not the *Baptism* of *Christ*. Now to the remaining Part of the Objection, *viz.*

Object. "That Water-Baptism, and the "Baptism of the Holy Ghost, the First be-"ing the Sign, the Last the Thing Signified, "do by a Sacramental Union go together, "and make up the one Baptism of Christ, "mentioned, *Eph.* 4. 5.

Answ.

Answ. This Objection, as it hath no foundation from *Scripture*, might therefore justly be rejected, inasmuch as we find no such Word, as Sacramental Union, nor yet that Outward *Baptism* with *Water*, and the Inward *Baptism* of the *Spirit*, make up the One *Baptism* of *Christ*; However, for the sake of some, who may be too easily imposed on by such glossy yet groundless pretentions, I shall a little Consider the most material Arguments I have found to Support this Allegation. First, let us Consider the Scripture it self: Tis evident from *Eph.* 4. 4. 5, 6. That as there is *One Lord*, *One Faith*, *One Spirit*, *One God*, and *Father* of all; so there is but *One Baptism*, there are than no more *two Baptisms* (by this Scripture) to wit one of the *Water*, the other of the *Spirit*, than there are *Two Lords*, *Two Faiths*, *Two Gods*, and *Two Spirits*, whereof the One is *Outward*, and *Elementary*, the other *Spiritual* and *Holy*, to make up the *One Lord*, *One Faith*, *One God*, and *One Spirit*: The Latter I suppose, none will adventure to say, the Former is then proved in Course, there being no distinction in the *Text*, made in the one, more than in the other. Thus the Scriptures are plain on our side, that as there is but *One Lord*, but *One Faith*, but *One Spirit*, but *One God*, and *Father* of all; So likewise, there is but *One Baptism*, which is that of the *Spirit*, (as I have proved before)

fore) which only and alone, is necessary, and *Essential* to Salvation.

Next let us Consider the Arguments, which by way of Comparison, are brought by some to Answer the Text, *Eph.* 4. 5. to support the practice of *Water-Baptism.*

Say they, "We allow there is but *One* "*Baptism*, no more than there is but *One* "*Faith*; but as this *One Faith*, may and "doth consist of several Parts, so doth the "*One Baptism*, consist of an Outward and "Inward Part, to make up the *One Baptism.* "Thus there is a Faith in God, of which "some *Heathens* do partake; there is a Faith "in Christ, which denominates Men Chri-"stians, and who consequently also believe "in God; there is also a Faith in the promi-"ses of the *Gospel*; there is the Faith of Mi-"racles, with many more, yea there are "degrees of Faith, of which, some Men par-"take more than others: Yet all these are "not so many *Faiths*, but several parts of "the *One Faith.* Thus the *Outward Bap-*"*tism*, and *Inward Baptism* are two Parts, "which make up the *One Baptism.* To which I Answer.

When they can prove from Scripture, that Outward *Baptism* with *Water*, and the Inward *Baptism* with the *Holy Ghost*, do make up the *One Baptism* of *Christ*; or hold the same Analogy, and Proportion, as doth the *One Faith*, with the several *Degrees* or *Parts*

of

of it, they do something: But till then, this Comparison is nothing to the Purpose, nor does it in the least answer their End. For the *One Faith* agrees with it self in it's Parts, and does not differ in it's Essence, and proceeds from the same Fountain, and Giver of it, who is *God*, *Eph.* 2. 8. And who gives such Degrees and Proportions of it to a True Believer, as it best pleaseth him, necessary both for a Man's own Salvation, and the Benefit of others, *Rom.* 12. 6. And these several Parts, or Degrees (as our Opponents confess) are not so many *Faiths*, but several Parts of the *One Faith*, and so far we agree: But on the contrary, *Water-Baptism*, and the *Baptism* of the *Holy Ghost*, are two such very different things in Nature, and Kind to one another, that nothing can well be greater, the one being Performed with Outward and *Elementary Water*, which is a Creature, the other Inward and Spiritually Performed, by the Operation of the *Holy Ghost*; which is of or from the Essence of *God*, the Creator. And yet this may be Performed Instrumentally too, by the same Power, by which the *Dead* were raised, as hath been observed already, and shall be more fully proved hereafter.

Thus Outward *Baptism* with *Water*, and the Inward *Baptism* with the *Spirit*, can (I think) in no sense be called *One Baptism*, as the several *Parts* or *Degrees* of *Faith*,

may

may be called *One Faith.* And therefore as no Scripture can be brought to prove, that Outward, and Inward *Baptism* do both go to make up the *One Baptism*, *Eph.* 4. 5. So neither will the Comparison here brought, hold or prove it so, which I could shew by many other Arguments, besides this, which for brevity I omit; thinking what I have said, may suffice for Answer to this Comparison, or any other of the same kind, wherein the several Parts proceed from one and the same *Essence*, and all agree with, and center in one *Subject*. But I have more Comparisons yet to Answer, made by the same Persons, (no Mean advocates for Water-Baptism) wherein the Subjects, do more widely differ in some sense, than the *One Faith*, from the several Parts of it, as thus.

"Body and Soul (say they) are two very different things, as any well can be, "yet they hinder not the Unity of Man, "for it is the Composition of both, that "makes up the Man. Thus Outward and "Inward Baptism, are two Parts of Baptism, and both may go to make up the "One Baptism, as well as the other, nor "need the Inward and Outward Baptism, "be strictly called two Baptisms, more "than *England*, and a Map of *England*, "are called two *Englands*.

Answ. I readily grant, that *Soul*, and *Body* are two very different things, yet do make

make and constitute *One Man*; and as our Opponents farther say, when these two are separated, the *Man* is no more: But to make this a Parallel, with the *One Baptism*, they must prove from Scripture, that outward *Baptism* with *Water*, and Inward *Baptism* with the *Spirit*, are as necessary, and have such a Relation to one another, to make up the One *Baptism*; *Eph.* 4. 5. As *Body* and *Soul* are necessary, and have such Relation one to another, to constitute and make up *One Man*: In doing this, they will do something to the Purpose; and then there will be no need of these Lame Comparisons; but till then, if they brought a Thousand such like, twill avail them nothing to support their Notion. And indeed, till that be done, it will be a sufficient Answer to this, and all other the like groundless Assertions. However, for the sake of some, I will shew the Inequality of the Comparison, between the *One Baptism*, and the *One Man*; the Answer to which, will also serve to any other such like Comparison they make, wherein the Conjunction of the Parts, are necessary to denominate the *Subject*, and by the separation of the Parts it ceases to be:

Thus then as a Man cannot be a Man, or so called, before the Conjunction of Soul and Body, or ceases to be such, when they are separated one from another by Death;

so

so also by this Comparison, *Water Baptism* is not, nor can be called *Baptism*, but when accompanied with the Inward *Baptism* of the *Spirit*.

I then ask, will they say that all People in the World, who have been baptized with *Water-Baptism*, have been therefore *Baptized* with the *Spirit*? Sure I believe they will not, and if they should, the Wicked and Abominable Lives and Conversations of Thousands, nay what if I say Millions of those who have been either *Baptized* or *Sprinkled* with *Water*, do loudly bespake the contrary? Well then, in such there is *Outward Baptism* without the *Inward*, which Compared with *Soul* and *Body*, that constitutes a Man, will not hold Parallel; for as a *Soul* never joined to a *Body*, (if proper so to speak) is no *Man*, nor can be so called, or being joined, if separated by Death, it thereby ceases to be a Man: So by this Rule, *Outward Baptism* with *Water*, without the *Inward Baptism* of the *Spirit*, cannot be called *Baptism* at all, much less the *One Baptism of Christ*.

Thus I think, tis as plain as can be, that this Comparison will not hold, which I could also shew by several other Instances beside this, which for brevity I omit: And as on the one hand it doth not hold, so on the other hand, it contradicts the very Practice of those who make these Comparisons;

who not only call *Water-Baptism* alone, *true Baptism*, but affirm, that who is *Baptized* (or *Sprinkled*) with *Water*, is thereby *regenerated*, and *grafted* into the *Church*, and made a *Member* of *Christ*, a *Child* of *God* by *Adoption*, and an *Heir* of the *Kingdom* of *Heaven*. Nay, some of the very same *Church*, with those who Assert, that the *Outward* and *Inward Baptism*, make up the *One Baptism*; do, in point blank Contradiction to their Brethren, positively Assert, that *Water-Baptism* alone, is the *One Baptism*; *Eph.* 4. 5. Thus a late Author, *P. Hewet*, following a greater Man than himself, in a Book called *a Plain Answer to William Penn*, &c. P. (46) "Tis one Solemn admission, (*i. e.* One Baptism *Eph.* 4. 5.) into "the Christian Church, and the Priviledges "thereunto belonging, by being washed "with Water, in the Name of Father, Son "and Holy Spirit, accompanying his own "Ordinance: This is called the One Baptism; because altho' the Ordinances of "the Gospel, are frequently administred "to Believers, this alone is never to be "Repeated, nor received a second time, as "the Bishop truly Explained it.

Answ. To say nothing of *washing* with *Water*, how it disagrees with his Practice of Sprinkling, I need not comment upon the Contradiction, it being so very plain, One sort arguing, (and who are by some esteemed

esteemed no mean Advocates for *Water Baptism*) that Outward *Baptism* with *Water*, and Inward of the *Spirit*, do make up the *One Baptism*. But this Author, after the Bishop says, tis *washing* with *Water*, &c. yet both sorts learned Men in one *Church*; I truly desire with all my Heart, they may all consider, whether the very Reason, why they thus contradict each other, and both miss the Mark, be not, because they are unacquainted with the *Spiritual Baptism* of our *Lord Jesus Christ*, by which they would have experimentally witnessed, that as heretofore twas not the *Outward* but *Inward Circumcision*, that made a true Jew, *Rom.* 2. 28. 29. So now tis not *Outward*, but *Inward Baptism*, that makes a true *Christian*; and so I proceed to take a little notice of the Comparison.

"That there is no need Strictly to call "the Outward and Inward Baptism, Two "Baptisms; more than *England*, and a "Map of *England*, Two *Englands*.

Answ. This Comparison I confess, will hold much better than the other, but yet it is so far from answering the Authors End, that it makes quite against what He would have it to prove. I allow *England*, and a *Map* of *England*, need not, nor can properly be called *Two Englands*, but real *England*, and a *Map* or *Sign* of *England*, each having it's own proper denomination; nor

is

is there any such necessary relation between them, that the One cannot be without the Other; as that *England* cannot be *England*, and so very truly denominated without the *Map*, or the *Map* cannot be a *Map*, and so denominated without being joined to *England*, to make *One England*. Again, as on the one hand, He that has only a *Map* of *England*, has not the least Pretence, nor is thereby Intituled to one Foot of Land in *England*: So on the other, He that has some Land, or Real Interest in *England*, is not under any Obligation to have a *Map*, or *Sign* of *England*, in order to make good his Title thereto. And in these respects (I confess) I do not see, but they may be better compared, and hold a Parallel, with *Outward*, and *Inward Baptism*, the one being only the *Sign*, the other the *Substance*, and are two distinct things, very widely differing, as having no needful, or necessary relation one to the other, as that they ought to be joined to make up *one True Baptism*, as is before proved; and so I conclude upon these Comparisons.

I have, I confess, willingly omitted naming any of the Authors, except *P. H.* who makes the foregoing Objections for these Reasons:

First, seeing no need for it, the Objections being most of them, such as have been made Publick by several in Print, against us, and

Secondly, because my Intentions at first, in the Method and Prosecution of this Discourse, were not to meddle with Controversy, or but as little as I could; chiefly designing to clear up those Points in dispute, and make Answer to such Objections, as are generally made against us: nor indeed did I desire to mention that Book it self, but that, that Author, and the Bishops Opinion contradicted many of their Brethren about the *One Baptism*; and therefore if I had not Named, and Cited the Page of that Book, perhaps some might have thought, I was putting a sham Contradiction upon my Reader.

I have one Objection more to Answer, before I end this Chapter, which hath been made by several Opponents, *viz.*

Object. "The Apostle to the *Hebrews* "speaks of the Doctrine of Baptisms, about "which he intended to treat in a convenient Season: Here is (say they) Baptisms "in the Plural Number; now if Water-Baptism be Excluded, as you say it ought, "we desire to be informed in what sense we "shall understand the Apostle?

Answ. Tho' the Apostle, does mention Baptisms in the Plural Number, yet it dont therefore follow at all, that in his so Treating, He would Recommend or Establish Water-Baptism. For (1) there are other *Baptisms* mentioned in *Scripture*, besides *Water-Baptism*, and the *Baptism* of the *Holy Ghost*,

Ghost, see *Mark* 10. 38. 39. *Luke* 12. 50. 1 *Cor.* 10. 2. Thus then he might treat of all, or some of these, as well as about the other Two. But (2) Let us Suppose in this to the *Hebrews*, he intended only the Baptism of *Water*, and that of the *Holy Ghost*; it doth not therefore infer the necessity of *Water-Baptism*, or that he would have them Practice it, for as the Text is silent to any such thing, so we may rather believe, when he came to speak to these Points, he would then shew the Invalidity of *Water-Baptism*, and that there was no stress to be laid upon the *Outward*, but only on the *Inward Baptism*, and this indeed appears a more reasonable Supposition, even from Scripture than the other: because, (3) We do not find in any of his *Epistles*, that he presses, or indeed so much as commends to them, the Practice of *Water-Baptism*; but on the contrary, he thanks *God* he *Baptized* no more of the *Corinthians*, and tells them plainly, that *Christ sent him not to baptize, but to preach the Gospel*, 1 Cor. 1. 14. 17. And tho' he thus doth concerning *Water-Baptism*, yet we find he writes in several of his *Epistles* about the *Spiritual Baptism*, and speaks highly of the saving Effects thereof, see *Rom.* 6. 3. 4. *Gal.* 3. 27. *Col.* 2. 12. Thus then both from *Scripture* and *Reason*, that Text, *Heb.* 6. 2. makes more for us than against us; and thus I end this Chapter, and proceed to the Next:

CHAP. II.

Shewing (1) *that Commission*, Matt. 28. 19. *did not Command* Water-Baptism, *but a Baptizing in, or* [*into*] *the Name* (i. e. *Power*) *of* Father, Son *and* Holy Ghost; (2) *shewing the Word* Baptize, *or* Baptism, *is used in Scripture to signifie other things, besides* Baptism *with* Water; (3) Baptism *of the* Spirit, *without Instrumental means Considered: First, as it Related to the gradual work thereof upon the Soul; and Secondly, in a Large, Full and Extended Sense, as it Related to the Effectual Work of the Spirit, to the Perfection of True Believers.* (4) *Shewing that the Apostles did Instrumentally, by the Power of Christ,*

and

and by the Authority and Virtue of that Commission, Baptize *Believers, (in a Restricted Sense) with the* Spirit, *as by the same* Power *they Raised the* Dead, *Cured the* Sick, *and did other* Miracles. (5) *Several Objections Answered.*

FIRST, Having in the former Chapter, plainly shewn from *Scripture*, that *Baptism* with *Water* did truly and properly belong to the dispensation of *John* the *Baptist*, and that the *Baptism of the Spirit* only, is the *Baptism* of *Christ*; and (2) that the Effects of the *Spiritual Baptism* alone, are such as are saving, and not producible by *Water*; (3) Answered such Objections, as make the *Outward* and *Inward* together, the *One Baptism of Christ*; I now come to that Text, *Matt.* 28. 19. upon which our Opponents ground their Commission, for *Water-Baptism*, the Text is, *And Jesus came, and spake unto them,* (i. e. his Disciples) *saying, all Power is given unto me in Heaven and in Earth; Go ye therefore, and teach all Nations, baptizing them in the Name*

of the Father, and of the Son, and of the Holy Ghost, Matt. 28. 18. 19.

The *Baptism* here Commanded by our Lord *Jesus Christ*, we firmly believe, was a *Baptizing* such of all Nations, as received their Teaching, *into* the *Name* and *Power* of the *Father, Son*, and *Holy Ghost*; I say [*into*] for so the Greek Word should be Rendred, (as Scholars say) But tho' I have known some Object, that the same Greek Word in another Case, signifies [*in*] yet if this were so, it will avail them nothing; for the Words [*in the Name*] do also in several places of *Scripture* signifie, *into the Power*, or *by the Power of Christ*. Not to multiply Instances, see *Acts* 3. 6. where the Apostle *Peter*, pronounced the Lame *Man* Whole, saying, *In the Name of Jesus Christ of Nazareth, rise up, and walk*, and *Chap.* 4. 7. 10. On the same Occasion farther explains the *Name* to be the *Power* of *Christ*. This notable Miracle was not done by the bare naming the Name of *Jesus Christ*, or by the *Apostles* Power as Man; but by the *Power* and Virtue of *Christ*, signified by the Name of *Christ*, and which also accompanied the *Apostles* in their Preaching, to the *Baptizing* of Believers, with, or by the *Spirit*, as shall be shewn hereafter. Thus then take it [*in*] or [*into*] the Name, as it Relates to the *Power* of *Christ*; and either will serve, that Christ thus intended, and not,

not, in, or with *Water*, appears plainly from what follows:

First, that in this Commission, *Matt.* 28. 19. which was to continue to the *Worlds End*, there is not a word of *Water* mentioned; whereas in *John*'s, which lasted but a *few* Years, *Water* is plainly named, as *John* himself declared, *John* 1. 33. and altho' neither is the *Holy Ghost* mentioned, yet tis plainly implied, in as much as *Water-Baptism*, was not the *Baptism* of *Christ*, but the *Baptism* of the *Holy Ghost*, which was to succeed that of *Water*, as I have plainly shewn in the foregoing Chapter, (1) from *John* the *Baptist* himself, (2) from our *Lord Jesus Christ*, (3) from the *Apostle Peter*; who do all of them assign *Water-Baptism* to *John*, and very plainly distinguish that sort of *Baptism*, from the *Baptism* of *Christ*.

Secondly, because *Christ*, who had all Power in Heaven, and in Earth, and Commanded his *Disciples* to wait at *Jerusalem*, till they were Indowed with *Power* from on *High*, in order to qualifie and fit them to execute that *Commission*, did enable them Instrumentally by his *Power*, as well to *Baptize* with, and by the *Spirit*, (in such a Restricted sense, as I shall shew) as to Raise the *Dead*, Heal the *Sick*, and Cure the *Diseased*, which shall be proved in it's Place.

Thirdly, that eminent and great *Apostle Paul* tells the *Ephesians* positively, that as there was but *One Lord*, and *One Faith*, so there was *One Baptism*, which *One Baptism*, is the *Baptism* of the *Spirit*, and which alone is the Necessary and Essential *Baptism* to *Salvation*, as I have already proved at large. And therefore as this *One Baptism*, is the *Spiritual Baptism*, and the *Spirits Baptism*, is the *Baptism* of *Christ*: So to be sure the *Baptism* Commanded in that Commission, must be the same, and not *Water*; which plainly appears from *Christ*'s own *Words*, (even at, or about the very time, he gave that Commission) wherein he plainly tells them, *John* was the true Administrator of *Water-Baptism*, but they should suddenly be *baptized* with the *Spirit*, by which they should receive *Power*, and be qualified to perform that Commission. In all which, as he says not one word of *Water* to be his *Baptism*, but on the Contrary directly applies it to *John*, and that his *Baptism* was the *Baptism* of the *Spirit*, (as is also proved at large;) so Consequently 'twas not *Water-Baptism*, but his own *Baptism* of the *Spirit*, that he here Commanded: see also *Luke* 24. 49. *Acts* 1. 5, 6, 7, 8.

Fourthly, if *Water-Baptism* had been intended, by that Commission (as some would have it) and the *Apostles* had understood it so, and that it had been of such Consequence,

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as now it is by some accounted, (who call it a *Sacrament*, *Means of Grace*, a *Seal*, and *Badge* of *Christianity*, &c. Which are Unscriptural terms:) Surely some one, or other of the *Apostles* would in their Epistles have mentioned *Water-Baptism*, by way of Recommendation to the Churches; (which I never read they did;) more especially considering, that we find many things of less Moment (now accounted) earnestly prest upon Believers. If it should be said, *there was less need for so doing, in regard the Christian Churches were so constantly in the Practice of it*: I Answer, as to their Practice therein, it shall be fully spoken to hereafter; but we find that *Apollos, a Man fervent in Spirit, teaching diligently the things of the Lord, knew only the Baptism of John*; Acts 18. 25. Likewise certain *Disciples*, whom *Paul* found at *Ephesus*, that had been *baptized* only with *John*'s *Baptism*; *Acts* 19. 3. And as we have these two plain Instances, so very probable it is there were many more, who had not been *baptized* with *Water* by the *Apostles*; all which might have occasioned (some at least of) the Apostles, to have put them in mind, and prest them to their duty, in being *Baptized* with *Water*, if they had understood that Commission so to mean, or had it been so material to the *Christian Religion*, as now it is *Esteemed*: But above all the Rest,

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It highly concerned the *Apostle Paul* in particular, who met the above *Disciples* at *Ephesus*, and who was so very Eminent an *Apostle* to the *Gentiles*, and writ so many *Epistles* to them (and who as himself declares, came not a whit behind the very Chiefest of the *Apostles*, 2 *Cor.* 11. 5.) to have pressingly wrote, and put them upon constantly doing so necessary a part of their *Duty*, if he had so believed it; but contrary thereunto, he is so far from writing by way of recommendation of it, or believing that Commission, *Matt.* 28. 19. to Command *Water-Baptism*, or that it was the *necessary Duty* of *Christians*, to be *baptized* therewith; or farther, that it was any part of his *Commission*, (tho' his was as large as any of the rest) that upon occasion of some Contention, which arose among the *Corinthians*, as may be supposed, about the Persons by whom they were *Baptized*, he speaks after this manner, *I thank God, that I baptized none of you* (i. e. with Water,) *but Crispus, and Gaius, least any should say I had baptized in my own Name. And I baptized also, the Houshold of Stephanus; besides I know not, whether I baptized any other, for Christ sent me not to Baptize* (i. e. with Water) *but to Preach the Gospel:* 1 Cor. 1. 14. to 17. Now in that Commission *Matt.* 28. 19. If it meant *Water-Baptism*, *Water* was equally enjoined with *Teaching*, and

 both

both alike, and *Paul* following that *Commission*, could no more dispence with the one than the other. Therefore neither the Contentions among the *Corinthians*, nor the fear of their saying, he had *baptized* in his *own Name*, ought not, nay no doubt would not, have deterred *Paul* from executing that part of his *Commission*, had he thereby understood *Water-Baptism*; for otherwise, for the same Reason, he might have forborn *Preaching*, because we also find the *Scripture* is full and as plain, that the same *Corinthians*, did as much contend and divide in Names, about those by whom they were turned to the *Faith*, as they did about those by whom they were *Baptized* with *Water*; see 1 *Cor.* 3. 4. 5, 6. The consequence then is plain, that *Water-Baptism* was an indifferent thing, and since Contentions arose about it, *he thanked God, he Baptized no more of them*; and then positively asserts, that *Christ* sent him *not* to *baptize* (i.e. with Water) but to *Preach*; as appears plainly from his own Words, to be his absolute, and indispensable *Duty*. And therefore, altho' Contentions did no less arise therefrom, than from *Baptizing*, yet he is so far from thanking *God*, he had *Preached* to no more of them, or that he was not sent to *Preach*, that he tells the *Corinthians* in the very same Epistle, *a Necessity* (says he) *is laid upon me, yea Wo is unto me, if I Preach not the Gospel*,

Gospel, 1 Cor. 9. 16. Thus then I think 'tis very plain, that as this great *Apostle* in particular speaks so very indifferently, or rather in disfavour of *Water-Baptism*, and that he, nor any of the rest of the *Apostles*, in their *Epistles*, do recommend the Practice of it, or declare it to be any part of their Mission, so consequently, we may safely conclude, they did not understand that *Commission*, to mean *Water*, but that their Practice in that of *Water-Baptism*, was upon the same ground, viz. (*Permission*) on which they did those other things, for which it is by all granted they had no *Commission*. As to the groundless Assertion, by some made upon *Paul*'s Words, *viz.* That he was not sent *Principally*, or *Chiefly* to *baptize*, that shall be spoken to hereafter. But farther,

Notwithstanding none of the *Apostles* do say any thing in their *Epistles* by way of Recommendation of *Water-Baptism*, yet we find it quite otherwise, in relation to the One *Essential* and *Necessary Baptism* of the *Spirit*, for they are not only not Silent, but some of them do very highly Recommend it, and attribute saving Effects unto it, as that *by which they were baptized into One Body, and made to drink into One Spirit*, that which gave the *Answer of a good Conscience*, and by which they were made able to walk in *Newness* of *Life*, with many more such like

like blessed Effects, which we say, were never producible by *Water-Baptism* as a necessary consequent, either now, or heretofore, 1 *Pet.* 3. 21. *Col.* 2. 12. 1 *Cor.* 12. 13.

This *Baptism* of the *Spirit*, they so highly speak of, is what we so earnestly plead for, and is that *Baptism* alone, which is absolutely necessary to *Salvation*: and farther say, unless *Men* and *Women*, come to witness the powerful *Operation* thereof in their Souls, we believe they cannot be *Saved.* I desire with my whole Soul, that all may lay it to heart, who so much depend, and build upon Outward *Signs* and *Shadows*, and even thereby neglect the *Substance*; satisfying themselves with being called *Christians*, from their being outwardly *Washed*, or *Sprinkled* with *Water*, while the *Unchristian* Nature remains *within* which outward *Water* cannot *reach*, but the *Spirit* can; nay will both *reach* and also *destroy* it, as Obedience is yielded thereunto. The Lord, if it be his will, open the Eyes and Understandings of all such, by his divine *Light*, *Grace* and *Spirit* in their *Souls*, by which they will come to see, the emptiness of *Shadows* and that nothing short of the *Substance*, will avail them to *Salvation.*

Fifthly, altho' what I have said before, (I think) might be enough to evince, that *Water-Baptism*, was not intended by that *Commission*, yet I will add one reason more, which

which of it self, I should think is very Convincing, to prove that the *Apostles* did not understand their *Commission* to extend to *baptize* with *Water*, in the Name of the *Father*, *Son* and *Holy Ghost*, (without which form, no doubt *Baptizers* now would not think it rightly Administred) because we never Read they followed the *Terms*, which bore the very force of that *Commission*, by doing it in that *Form*; which no doubt as they ought, so they would have done, had they understood it *Water*; but contrary thereunto, when they practised *Water-Baptism*, they used only the form of *Lord*, *Lord Jesus*, or *Jesus Christ*; which Practice both of *Form*, and *Fact*, no doubt they had kept up from the very first time they *baptized* under *John's* Dispensation, as they did other legal things without Commission: which Practice, and the occasion of it, having been pretty fully spoken to, in the former Chapter, I need not again repeat here: Now from what hath been said, under these several foregoing Heads, let the Impartial judge, whether we have not good ground to believe, that our Lord *Jesus Christ*, did not intend *Water-Baptism* by that Commission, *Matt.* 28. 19. But *baptizing* with his Spirit, and that they did Instrumentally by his Power so *baptize*, I shall prove by Scripture, after I have first Spoken to some Objections.

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Thus, some have been so inconsiderate, or for want of better Argument, not knowing what to say to the *Apostles* not using the form of *Father Son* and *Holy Ghost*, as to Argue, that the *Apostles* might use it, tho' not mentioned in *Scripture*; for say they, *an Argument grounded only on the silence of the Scriptures is not always of Validity*; to which add what the Author of the plain Answer to *W. P.* saith (P. 46) "We "have (says he) some Texts, which import "as much in sense, *Acts.* 10. 48. where we "read of *Baptizing* in the Name of the "Lord, and who is this Lord, but *Father*, "*Son* and *Holy Ghost*, these three are one "*Lord*, &c.

Answ. These Objections, will not in the least help such, for first, the *Scriptures* are not *Silent* as to the *Form* used in *Baptizing*; for in some of the very chiefest places, and such as our Opponents frequently urge against us, and that seem to carry the greatest shew of Authority for *Water-Baptism*; even in these very places, the Form used is very plainly exprest, as *Acts* 2. 3. 8. *In the Name of Jesus Christ*, Acts 8. 16. *In the Name of the Lord Jesus*, Acts 10. 48. *In the Name of the Lord*, which is the same as *Lord Jesus*, and so appears to be by the Context, as also by many other places of *Scripture*, particularly *Acts* 11. 16. and again, *Acts* 19. 5. which our Opponents, think

think is a strong Argument on their side; as if some who had been *baptized* with *John's Baptism*, were notwithstanding afterwards *baptized* with *Water*, even there also 'tis said, *In the Name of the Lord Jesus*. The Answer to all these, shall be given in the next Chapter; in the mean time, as the *Scriptures* are not silent as to the Form used in *baptizing* with *Water*, in the chiefest places, as appears by these Instances; and that we have not One *Instance* in all the Scriptures, that they ever used the Form *Father*, *Son* and *Holy Ghost*; so I think the Consequence is very plain, *Water-Baptism* was not commanded by that Commission, *Matt.* 28. 19. nor did the *Apostles* understand it so, but a *baptizing* [*in*] or [*into*] the Name (i.e.) Power, of *Father*, *Son* and *Holy Ghost*, as I said in the beginning of this Chapter.

Secondly, That baptizing in the Name of the Lord, imports as much in Sense, &c. to this I Answer, in short, by way of Retortion; that when upon occasion, we have Scripturally acknowledged, the Holy Three, of *Father*, *Son* and *Holy Ghost*, and that these *Three* are *One*, according to 1 *John* 5. 7. yet because we could not join with them Traditionally, in calling them *Three Persons*, the Scriptures being silent therein, how have some of our Adversaries vilified and abused us, even to that degree, as to

make

make us deniers of the (Trinity or) Holy *Three*, but when it serves their turn, as in this Case, the Name of the *Lord*, must import *Father*, *Son* and *Holy Ghost*, while at the same time, the Name of the *Lord*, in that Text, *Acts* 10. 48. signifies *Lord Jesus*, as I have shewn above, and I shall proceed to another Objection which our Opponents think is a strong Argument against us.

Object. "The Word Baptize, say they, Literally in the Greek, from whence we have it, signifieth to wash with Water, or dip into Water; and this sort of Baptism was in the Apostles Power to perform; but not baptizing with the Holy Ghost, or giving the Spirit, that being peculiarly the Office of Christ alone. Therefore the Text, *Matt.* 28. 19. must consequently intend Water, tho' Water be not mentioned.

Answ. There are also others, who say, the Word in the Greek, signifieth to *Plunge*, as well as to *Dip* into, or *wash* with *Water*, but they who only *Sprinkle*, instead of doing either, I think should be more sparing than they have been, to urge the Literal signification of the Word, if it only imported the two latter; for if it were as they alledge, how then do they Answer, that Commission, or who impowred them only to *Sprinkle* a little *Water* in the *Face*, or *Forehead*, (and that of

Infants too, not capable of Instruction) instead of *Dipping* into, or *Washing* with *Water*, those who are capable of being *Taught*. But waving this Discourse at present, as to the literal signification of the Word *baptize*; from the Greek, I confess I do not understand it, being very little of a Scholar, and no Grecian; 'tis enough in this Case, that I understand the English *Bible*, where I find the Word *Baptize*, or *Baptism*, signifieth other things, besides either *Plunging* or *Dipping* into, or *Washing* with *Water*, and whether Literally, or Metaphorically, it matters not, for I deny the Word *Baptizing* in that Text and Commission, *Matt.* 28. 19. doth Literally mean *Washing*, &c. with *Water*, and for any to assert it, is but begging the Question in dispute; now to the Proof of my assertion, and (they, *i.e.* the Isralites) *were all baptized unto* Moses, *in the Cloud, and in the Sea*, &c. 1 *Cor.* 10. 2. Here is a *Baptism* mentioned, wherein the Word *Baptized*, doth not Literally signifie, *Washing* with, or *Dipping* into *Water*, nor do even their own *Expositors* expound or affirm it so; and therefore I shall not dwell upon the *Exposition* of the Text, only in a Word, I take the Apostle to mean that the *Isralites*, were *Exercised* and *Plunged* into deep *Trials* and *Afflictions*, and thereby made sensible, and experimental Witnesses of the Admirable Dealings, and Miraculous

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Deliverances of God unto them, by the hand, and under the Conduct of *Moses*. Again, *Luke* 12. 50. *But I have a Baptism to be baptized with*, (saith Christ) *and how am I straitned, till it be accomplished*; then *Matt.* 20. 22. and *Mark* 10. 39. Christ speaks to the Sons of *Zebedee*, of a *Baptism*, he was to be *baptized* with, with which also he tells them, they shall be *baptized*. The *Baptism*, and being *baptized*, in these last Texts do signifie, the *Sufferings* and *Afflictions* which he was to pass through: Then as to the words *baptize*, *Baptism*, or being *baptized*, as it signified the *Baptism* of the *Holy Ghost*, we have numerous Instances thereof in Scripture, as *Matt.* 3. 11. *Mark* 1. 8. *Luke* 3. 16. *John* 1. 33. *Acts* 1. 5. 11, 16. 1 *Cor.* 12. 13. with many more places, so that here are many plain and undeniable Instances, that the words *baptize*, *baptized* or *Baptism*, have several other significations, besides being *washed* with, or *dipped* into *Water*, and since it is so, for them to Argue the word Literally so signifieth, and therefore they will Construe that Commission, in *Matt.* 28. 19. So, while *Water* is not there mentioned, is but a meer begging the Question; and taking that for granted, which they cannot prove, nor we allow them.

Before I answer the other part of the Objection, against the *Apostles* having Power to *baptize* with the *Spirit*, I think fit to say

something, concerning *Spiritual Baptism* without Instrumental Means.

First, as it related to the falling of the *Holy Ghost*, and the gradual work of the *Spirit* upon the *Soul*.

Secondly, in a large and extended sense, as having had it's perfect work in the *Soul*, and thereby wrought the perfection of the Saints, which will open a way towards shewing, in what sense it was in the *Apostles* Power, by virtue of that Commission to *baptize* with the *Spirit*.

First, we have numerous Instances in *Scripture*, even of right spirited *Men*, who altho' they had been *baptized* with the *Holy Ghost*, by the falling of the *Spirit* upon them, yet it plainly appears, they were not therefore presently and throughly *baptized*, in what I call a *large* and *extended Sense*, until (afterwards, and that) the *Spiritual Baptism*, had it's full and perfect work upon their *Souls*. Thus the great *Apostle Paul*, who to be sure, immediately upon his Conversion, received the *Holy Ghost*, or the *Baptism* of the *Spirit*, as may appear from *Acts* 9. 17. and other places; as also because we find he straitway Preached *Christ* in the *Synagogues*, *Ver.* 20. had, notwithstanding this, great Conflicts of Spirit, by reason of Sin, which was not mortified in him, insomuch that he speaks of a State, and Cryes out, *O wretched Man that I am, who shall deliver*

liver me from the Body of this Death, Rom. 7. 24. not that I believe *Paul* was in this state at the writing of this Epistle, but speaks of a State and Condition he had been in, which is apparent from *Ver.* 2. of the next Chapter. However, plain it is, that while the Apostle was in this afflicted State, the *Baptizing* Power, and *Spirit* of *Christ*, had not as yet had it's perfect work in *Paul*, tho' he had been *baptized* with the *Spirit* before: And yet farther in several of his Epistles, to the same Purpose, to the *Philippians*, speaking against his own Righteousness, and for that of *Christ*'s, and of pressing thereunto. *Not as tho' I had already attained, either were already Perfect; but I follow after, if that I may apprehend, that for which also I am apprehended of Jesus Christ. But this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the Mark for the Prize of the high Calling of God in Christ Jesus:* Phil. 3. 12. to 16. and that this gradual growth and increasing in the knowledge of *God*, and Mortifying the deeds of the *Flesh*, were performed by the *Spirit*, or *Baptizing* Power of *Christ*, appears from these following Texts: *But we all* (says Paul) *with open Face, beholding as in a glass, the Glory of the Lord, are changed into the same Image; from Glory to Glory, even as by the Spirit of the Lord*, 2 Cor. 3. 18. *Again*

if ye live after the flesh, ye shall die; but if ye through the Spirit, do Mortifie the deeds of the Body, ye shall Live; Rom. 8. 13. A multitude of Scriptures I could produce, (which for brevity sake I omit) in Confirmation of my Assertion, that it is by the Gift of the *Spirit*, or *Baptizing* Power of *Christ*, and by the effectual immediate operation of it in the *Soul*, the work of Mortification gradually goes on, and this indeed is the great Principle of the People called *Quakers*; Namely the *Light* of *Christ*, or *Grace* and *Spirit* of *God*, a measure of which, according to the Scriptures, they believe is given to every Man through *Jesus Christ* to profit withal; to work out his own Salvation with, and to worship *God* by, and without Obedience to which, no Man can be Saved: See 1 *Cor.* 12. 7. *John* 1. 4. 9. *Chap.* 3. 20, 21. 2 *Cor.* 4. 6. *Eph.* 5. 13. *John* 4. 23, 24. *Gal.* 6. 8.

Having spoken of the work of the *Spirit*, or *Spiritual Baptism*, without Instrumental Means, as it relates to the gradual working thereof upon the Soul: I now come,

Secondly, to speak of *Spiritual Baptism*, in a large, full and extended Sense, as it relates to the effectual operation thereof in the Soul, to the perfecting of the Saints. The Apostle *Paul*, who as I have shewn before, spoke of a Wretched State, after he had been *baptized* with the *Spirit*, comes afterwards

terwards by the thorough working, and continued powerful operation of the Spirit, or *Baptism* of the *Holy Ghost*, to know, witness and speak of a Glorious, Heavenly and perfect *State*; *the Law of the Spirit of Life* (saith he) *in Christ Jesus, hath made me Free, from the Law of Sin and Death.* Rom. 8. 1, 2. Again, *I have fought a good Fight; I have finished my Course, I have kept the Faith, henceforth there is laid up for me, a Crown of Righteousness, which the Lord, the Righteous Judge, shall give me at that Day, and not to me only, but unto all them that love his Appearing:* 2 Tim. 4. 7. 8. *and if Children then Heirs, Heirs of God, Joint Heirs with Christ,* &c. Rom. 8. 17. *till we all come in the Unity of the Faith, and of the knowledge of the Son of God, unto a perfect Man, unto the Measure of the Stature of the Fulness of Christ,* Eph. 4. 13. Many more Instances I could bring from Scripture, of such like high Attainments, but at present shall only add two more, wherein the word *Baptism* is mentioned: *Know ye not* (saith Paul) *that so many of us, as were baptized into Jesus Christ, were baptized into his Death, therefore we are Buried with him by Baptism into Death, that like as Christ was raised up from the Dead, by the Glory of the Father, even so we also, should walk in newness of Life:* Rom. 6. 3. 4. Again, the same Apostle to the Colossians; *Buried with him,* (Christ)

Read the Lines as numbered

in Baptism, wherein also ye are Risen with him, through the Faith of the operation of God, who hath Raised him from the Dead. of the thorough and effectual work of the Spirit, or *Baptism* of the *Holy Ghost*, in Col. 2. 12. These are the blessed effects, what I call a full, *large* and *extended* Sense: by which the Saints were made *Free* from the Law of *Sin* and *Death*, *Heirs of God*, *Joint Heirs with Christ*, and made *perfect*, and able to walk in Newness of *Life*.

Now my end in being thus particular upon these two Heads, concerning the *Work*, or *Baptism* of the *Spirit*, without Instrumental Means, is as well to prove by plain *Scripture*, the *divine* operation thereof in the *Soul*, as to premise that the People called *Quakers* never believed, that the word *Baptizing* in that Commission, *Matt.* 28. 19. comprehended *Baptism*, in that large full and extended sense I have been speaking of; so as that such who were by the *Apostles* Ministry turned to the Faith, were therefore presently so *baptized*; but in such a qualified sense as I shall presently speak of; yet, let none mistake me, I do not mean the Apostles were able, by any *Power*, Strength or Ability of their own, as *Men*, to baptize with the Spirit in any sense, nothing less, or give and bestow the *Holy Ghost*; as several of our Opponents would obtrude upon us, as our belief: We believe indeed,

indeed, that the *Baptism* of the *Spirit*, or *Holy Ghost*, was given by *Christ*, through the Ministration of the Apostles, as Instruments in God's Hand, and this last, even some of our greatest Opposers are ultimately forced to confess; because the Scriptures are so plain, that they can't deny it, as I could Demonstrate from their Writings; but at the same time, they would unjustly Charge us with *believing*, that the Apostles themselves did, or could give and bestow the *Holy Ghost*, or *baptize* with the *Spirit*; than which, nothing in the world can be more untrue: For we believe, say and affirm, that without Christ they could do nothing; but as by the *Power* of *Christ*, who had all Power in Heaven and Earth, and had Communicated the same to them in Measure; they Instrumentally Cast out *Devils*, Raised the *Dead*, Cured the *Sick*, Healed the *Diseased*, and did other *Miracles*; and for that reason in Scripture, the Apostles are Literally said to *do it*: So also by the same *Power*, they were made the *Instrumental Means* to *baptize* with the *Spirit*, such of all Nations as received their Teachings; and therefore may as truly be said, to do the latter, as the former, which I now proceed to prove.

Here again, I repeat the Text, *Go ye therefore and Teach all Nations, Baptizing them in*, [into] *the Name of the Father, and of the*

the Son, and of the Holy Ghost: Matt. 28. 19. I have shewn before, that the word *Baptize*, or *Baptism*, hath several significations; among the rest, *Afflictions* and *Sufferings*, as in that of Christ, *Matt.* 20. 22. *Mark* 10. 39. *Luke* 12. 50. the Experiences of the wonderful and miraculous dealings of *God*, in that of *Moses*, and the Children of *Israel*; 1 *Cor.* 10. 2. and in this Commission, the word *Baptizing* I take to mean, and I believe it will plainly appear from *Scripture*, that in an ordinary way, the Apostles were to be the Instrumental Means, by the *Power* of him, who had Commissionated them, to *Minister* and *baptize* with the *Spirit*, such as received their *Teaching*; that is, to the *Reaching* and *Melting* their very *Hearts*, Convincing their *Judgments*, Opening their *Eyes* and *Understandings*, turning them from *Darkness* to *Light*, from *Satan*'s Power to the Power of *God*, begeting them to *Christ*, and to the Faith in, and a Belief of the *Father*, *Son* and *Holy Ghost*; and such being thus Converted to the *Faith*, by the Apostles Ministry, might truly be said, to be *baptized* thereinto by them, as Properly, as where the word *Baptized*, is used to signifie Sufferings, Experiences, *&c.* As above, and then to those who were begotten to the Faith, they were also by the same Power, made able to impart Spiritual *Gifts*, to *Edifie*, *Confirm*, and *Establish* in the *Faith*, and

and to be in some respect a means, and furtherance through the Spirit, towards their Perfection, both which I shall presently prove.

But these Effects above mentioned, in an ordinary way it self, were not wrought nor produced, but when the Hearers were in some measure baptized with the Spirit, by the Power of the word, accompanying the *Apostles* Ministry, which reached their *Hearts*, and raised a Measure of the same *Life* in the Hearers, which was in, and went along with the words of the Preacher; that as Face answered Face in a glass, so the measure of the *Life*, and *Spirit*, raised in the *Hearers* by the Power of the *Word* that went from the *Preacher*, answered in the other to the Truth of what was delivered by him, to the Convincing their *Judgments*, and begetting them to the *Faith*: For we find, that abundance of People, who heard the *Apostles* Preach, were neither *Taught*, nor would they receive the Apostles *Teaching*, but instead thereof, *Reviled*, Mocked and *Abused* them; which I need not prove, there being so many and plain instances thereof in *Scripture*. So that 'twas not meerly the *Apostles* words, or Preaching (without a Reception in the *Hearers*) by which they were Converted to the *Faith*, for if barely *Preaching* the Powerful *Word* of Life, would have done it, then had followed, that all who had heard such *Teaching*,

ing, would have been Converted to the *Faith*, which 'tis plain they were not: The Consequence then I think is very plain, the well disposed in mind, who had hearts prepared to receive the *Apostles* Teaching, did not resist the *Baptizing* Power of *Christ*, which accompanied the word Preached, but gave way to it's *Reaching*, *Melting*, and *Baptizing* their *Hearts*, into the faith *of*, and belief *in* the *Father*, *Son* and *Holy Ghost*; while the other Sort, who believed not, being wickedly inclin'd, and evilly disposed, Resisted, and *Rebelled* against the *Spirit*, both in the *Apostles*, and in *themselves*, and therefore were neither *Taught*, nor *baptized*.

I have hitherto spoke only of the Apostles *Baptizing* with, and by the *Spirit*, in an *ordinary* way; but besides this, they were enabled by the *Power*, given them by *Christ*, and by virtue of that Commission, *Instrumentally* to *baptize*, in a more Powerful and *extraordinary* manner, as well by Preaching, as by the imposition of *hands*: And yet, the *Baptism* by them thus performed, both in the *ordinary* and *extraordinary* manner, I still call *Spiritual Baptism*, in a *Lower* and more *Restricted* Sense, than the *other*, which I call *Baptism*, in a *Large* and *Extended* Sense.

Having affirmed, it now remains for me to prove by *Scripture*, that the *Apostles* were made able by the Power of *Christ*, and Virtue

Virtue of that Commission, to *baptize* in that *ordinary*, and *extraordinary* manner, and in order to the first, I will begin with *Christ*'s Commission to the Apostle *Paul*, which runs thus: *I send thee to open their Eyes*, (i. e. the Gentiles) *and turn them from Darkness to Light, and from the Power of Satan unto God, that they may receive forgiveness of Sins, and an Inheritance among them which are Sanctified by Faith, that is in me:* Acts 26. 17, 18. Now could their Spiritual *Eyes* be opened? could they be turned from *Spiritual Darkness* to *Light?* or from *Satan*'s Power to *God*'s? without the *Baptizing* Power of *Christ*; which by the *Apostles* Ministry, reached their *Hearts?* surely they could not. Again, *Received* ye (saith he to the Galatians) *the Spirit by the works of the Law, or by the Hearing of Faith; He therefore that Ministreth to you the Spirit, and worketh Miracles among you; doth he it by the works of the Law, or by the Hearing of Faith, even as* Abraham *believed God, and it was accounted to him for Righteousness.* Gal. 3. 2. 5, 6. Here then 'tis plain, the true Ministers of Christ, did *Minister the Spirit*, and Consequently, *baptize with the Spirit:* I knew one, and never but one, who not knowing (I believe) what else to say, this Text so pincht him, that the [*He*] here mentioned, he said was *Christ*, because (said he) *Paul spoke in the present Tense, and being*

then

then at Rome, *it could not be himself, nor was it another Man, because the* Galatians *were already Converted.* Indeed the *Objection* is not worth Answering, the *Text* and *Context* being as plain, as the *Sun* at noon *Day*, that it meant some certain *Man*, or *Men*, the Ministers of *Christ*, that Preach'd and wrought Miracles among them, and therefore the Texts (which I desire the Reader to peruse) do answer the *Objection* themselves, and to go about to Prove, that the *He* compared to *Abraham*, was not *Christ*, would be but time spent in Vain, rather darken than explain the *Text*; and it was as absurd to assert, that because the *Galatians* were already Converted, that therefore, the *Spirit* was not to be Ministred unto them for Edification; since one of the very Ends of the Ministry, *was the Edifying of the Body, and perfecting the Saints:* Eph. 4. 11. 12. and yet still it was by the Effectual work, and operation of the *Spirit* or *Baptism* of the *Holy Ghost*, in that full and *large* sense, above observed, which throughly perfected the work of Sanctification, and Salvation, tho' the *Lord* was pleased thus to work by his *Spirit*, through his Ministers, and by which they, as Instrumental means in his Hands, were conducing thereto, or a furtherance to that great End. But to proceed, *are you not my work in the Lord*, (saith the Apostle Paul)

for

for the Seal of my Apostleship, are ye in the Lord: 1 Cor. 9. 1. 2. *I am Jealous over you, with a Godly Jealousy, for I have Espoused you to one Husband, that I may present you, as a Chast Virgin to Christ*; 2 Cor. 11. 2. *For tho' you have Ten Thousand Instructers in Christ, yet have ye not many Fathers, for in Christ Jesus I have begotten you through the Gospel.* 1 Cor. 4. 15. Here the Apostle tells them, they were the Seal of his *Apostleship*, and he had begotten them through the Gospel, (*i. e.* the Power of God) and therefore was their *Father* in *Christ*; this surely he could not do, but by the *Baptizing Power of Christ*, which *reached* and *melted* their *Hearts*, Convinced their *Judgments*, and finally begot them to the *Faith*. For otherwise, as I have shewn before, those who were not thus *reached*, did not believe, but mocked, *&c.* And as they (the Apostles) thus begot to the *Faith*, by the *Baptizing* Power of the *Word*, so we also find, the work of the *Ministry*, was to *Strengthen*, *Confirm*, and *Edifie* Believers therein. Thus as *Paul* wrote to the *Galatians*, about *Ministring* the *Spirit*, he wrote also to the *Romans*, and *Ephesians*, to the same Purpose, and *He* (Christ) *gave some Apostles, and some Prophets, and some Evangelists, and some Pastors, and Teachers, for the perfecting of the Saints, for the work of the Ministry, for the Edifying of the Body of Christ*: Eph. 4. 11. 12.

4. 11. 12. Again to the Romans, *I long to see you, that I may impart unto you some Spiritual Gift, to the end, you may be Established.* Rom. 1. 11. surely these Effects also, were not produced, but by the *Baptizing* Power and Spirit of *Christ*, Instrumentally by the *Apostles*.

Thus then, as the *Apostles* of themselves as *Men*, were not able to open Peoples Spiritual *Eyes*, to turn them from *Darkness* to *Light*, from *Satan's Power*, to the *Power* of *God*, to *Minister* the *Spirit*, to *beget* People unto *Faith* in *Christ*, through the *Gospel*, which is the Power of *God*, or to Confirm, Edifie, and Establish *Believers* therein, as the foregoing Scriptures do abundantly prove they did; so Consequently, those great Effects were wrought by the *Baptizing* Power and *Spirit* of *Christ*, in and through the *Apostles*, as Instruments, which accompanied the *Word* Preached, pursuant to that Commission which *Christ* gave them, *Matt.* 28. 19. Having spoke to their *Baptizing*, in a Common or Ordinary way; I now come,

Secondly, to prove, that the Apostles were made the Instrumental Means to *baptize* in a more Powerful and *Extraordinary* manner, as well by Preaching, as Imposition of Hands; for which, take these following Texts: *And as I began to speak* (saith Peter) *the Holy Ghost fell on them*, (the Gentiles)

as

as on us at the beginning, then remembred I the word of the Lord, how that he said, John indeed baptized with Water, but ye shall be baptized with the Holy Ghost: Acts 11. 15. 16. Here by means of the Powerful Preaching of the *Word* by *Peter*, the *Holy Ghost*, or *Baptism* of the *Spirit*, fell upon the *Gentiles*, whereby also he plainly distinguishes, between the *Baptism* of *Water*, which was *John*'s, and the *Baptism* of the *Holy Ghost*, which was *Christ*'s, as is before observed. Again, *And when Paul had laid his hands upon them*, (the Ephesians) *they received the Holy Ghost*; Acts 19. 6. another Instance, *then laid they* (the Apostles) *their hands on them*, (the Samaritans) *and they received the Holy Ghost*; Acts 8. 17.

Now to Sum up this matter, (I think) tis undeniably plain from *Scripture*, that the *Apostles* were made the Instrumental means, and did by Virtue of that Commission, *Matt.* 28 19. through the Power of our *Lord Jesus Christ*, *baptize* those who received their *Teaching in* or [*into*] the Name (*i.e.* Power) of *Father*, *Son*, and *Holy Ghost*; in what I call an *Ordinary*, and *Extraordinary* manner; and also that the word *Baptizing* used by *Christ* in that Commission, was as truly, and rightly adapted, to the service, which the Apostles did perform, in the work of the Ministry, as where the words *baptize*, *baptized*, or *Baptism*, are

used to signifie *Afflictions*, *Sufferings*, and *Experiences*, &c. *Matt.* 20. 22. *Mark* 10. 29. *Luke* 12. 50. 1 *Cor.* 10. 2. and they may likewise as Properly be said, to *baptize* by their *Ministry*, as where they are said, to Raise the *Dead*, Cure the *Sick*, Heal the *Diseased*, and to do other *Miracles*, all which they did Instrumentally, by the *Power* and *Spirit* of *Christ*, tho' they are often actually said, (in Scripture) to do it:

But if notwithstanding all these Scripture-proofs, that the Apostles did thus *baptize*, some will not believe it, but will have the Commission, *Matt.* 28. 19. to mean *Water*, instead of *Spiritual Baptism*, in the sense I have shewn; we cannot help it, the more is the Pitty, while it's too much to be feared, that the Custom and Influence of *Education*, in the practice of *Water-Baptism*, or Sprinkling, hath made them Lean, and depend too much upon Outward *Water*, to the neglecting the Inward work, and *Baptism* of the *Spirit*; and that they have little or no Preaching by the *Spirit* among them; otherwise they would certainly know, and witness, that the true Ministers of Christ, who Preach the *Word* of Life, by the motion of the *Spirit*, are often made the Instrumental Means, to season and *baptize* with the *Spirit*, by raising a Measure of the same Life, and Power in the Hearers, that goes along with, and accompanies the *Word* Preached,

Preached, but this is hard to be believed by many: Tho' to the praise of *God*, a poor despised People, can in sincerity (yet in great Humility, and without Boasting) say, they have Experimentally witnessed it, in this Gospel Day, which hath again broken forth, after a Long and Dark Night of Apostacy.

CHAP. III.

Answering the most material Objections that have been made against the Quakers, *in relation to* Water-Baptism; (1) *from such Scriptures, as seem the most* Obligatory *for the Practice thereof*; (2) *from the Practice of some of the* Apostles, *and Primitive* Christians *therein*; (3) *some short Observations upon* Infant Sprinkling; *shewing, that there is neither* Example, *nor* Precept *for it, in all the*

Scripture; *and therefore it is a humane Invention.*

IN the two former Chapters it hath been shewn, (1) that *Water-Baptism*, was not *Christ's*, but properly belonged to the dispensation of *John*; and (2) That the Commission, *Matt.* 28. 19. upon which our Opponents ground their Authority, and Commission for *Baptizing* with *Water*, did not Command *Water-Baptism*; and as I have thus done, so I think the Practice of some of the Apostles themselves, in *Baptizing* with *Water*, is no more a Rule and Precept to us, than their having things in *Common*, their Practising legal *Purifications*, *Circumcision*, *Shavings*, *Vows*, &c. And therefore, as the foundation, from whence those Objections do arise, is removed, consequently the Objections fall in Course.

However, Chiefly for the sakes of such, that may lay too much stress upon this Outward *Sign*, and the practice of some of the *Apostles* therein, who otherwise may be pretty impartial in their thoughts concerning us; I shall consider the most material Objections I have met withal against us, both from *Scripture* and the practice of the *Apostles*; and *First*, I shall begin with what our *Lord Jesus Christ said to Nicodemus*: *Jesus answered* (Nicodemus) *Verily verily I say*

I say unto thee, except a Man, be born of Water, and of the Spirit, he cannot enter into the Kingdom of God, John 3, 5. Here say our Opponents, "*Water* as well as the *Spirit*, is "expresly Named, and both go together, "and are made *necessary* to our *Salvation*.

Answ. First, but why should *Protestants* Object this against us now, since twas made an Objection against themselves, formerly by the *Papist's* (as appears from Dr. *Foulk*) who, as I have Read, Answered the *Rhemists* about this *Text*, that the reformed Protestants denyed that *Text* to mean material *Water*, but rather the *Purifying Grace of Christ*, of which, washing with *Water* was a *Sign*. And since this was their Answer to the *Papists* in the beginning, and that they now argue against us, as the *Papists* did against them; it were enough to return them back their own Arguments to Answer themselves. But however,

Secondly, if this *Text*, were to be understood of Outward *Water*, it imports an absolute necessity to be *baptized* therewith, without which the *Text* is positive, a Man cannot be *Saved*, which *Protestants* do not allow, but say, a Man may be saved in some Cases, tho' not *baptized* with *Water*: And tho' they distinguish, between things absolutely necessary, and things necessary and convenient in some Respect; and that the latter here is to be understood; Yet that's

but an Argument of their own making, for no such thing appears from the *Text*, but on the contrary, it holds good (without straining) to the *One Spiritual Baptism of Christ*; nay without farther Proof, the very next Verse, doth fully explain the *Text*; for says Christ, *That which is born of the Flesh, is Flesh, and that which is born of the Spirit, is Spirit*, Ver. 6. Which I take to be as much, as if he had said, no Outward, or Elementary thing, has any relation to the *Birth* I speak of; but 'tis the *Spirit* alone, which brings forth this New *Birth*. And which is farther confirmed by Ver. 8. *The Wind* (saith he) *bloweth where it listeth, and thou hearest the Sound thereof, but canst not tell whence it cometh, or whether it goeth; So is Every one that is born of the Spirit*: Here he directly applieth the *Birth* to the *Spirit*, as doth also the *Apostle Peter*; who says, *being born again, not of Corruptible Seed, but, Incorruptible by the word of God, which liveth and abideth for ever*, 1 Pet. 1. 23. So that if we had no more to say, it were enough to prove, that the *Water* of the *Spirit*, or *Water* in a *Spiritual* Sense; is there meant. But

Thirdly, we farther say, that Outward *Water*, is no more to be understood by this *Text*, than Outward *Fire*; where 'tis said, *He* (Christ) *shall baptize you with the Holy Ghost, and with Fire*, Matt. 3. 11. They will

will not say material *Fire* is there meant, no more say we, is material *Water* here, both words being used metaphorically, to signifie the Cleansing, Purifying *Word*, or *Spirit of Christ*. And thus we find in Scripture, a multitude of Names given to this Divine Principle; it's called, *Light*, *Grace*, the *Word*, *Seed*, *Anointing*, nay *Water*, with many other Names, as well as *Spirit*, according to the various operations, it hath upon the Soul of Man; *Light*, as it manifests Evil, and reproves for it; *Grace*, as being the *Gift of God*; *Spirit*, because it *quickens to God*; *Water*, because of it's *cleansing Quality*: for Proof see these *Texts*, *John* 7. 38. 1 *Cor.* 6. 11. 1 *Cor.* 15. 10. *Eph.* 2. 8. *John* 6. 63. 1 *John* 2. 27. And so by many other metaphorical Names, according to the diversity of it's operation; and particularly in that *Text*, *John* 3. 5. *Water* and the *Spirit* are joined together: The first, as by it's Spiritual operation, it washes, and makes clean, the next, as it operates to the quicking the *Soul* to *God*, so that a Man being thus made *Clean*, and quickned to *God*, is born again, and fitted to enter the *Kingdom* of *God*: Farther, that the *Water* mentioned in the above cited Text, was *Spiritual* and suitable to the work of regeneration, I shall add a few Parallel *Texts*, wherein *Water* is mentioned for the same Purpose, which will yet more clearly prove, that Text not

to mean Material *Water*. Thus from Christ himself, *Jesus stood and cryed; he that believeth on me, as the Scripture hath said, out of his Belly shall flow Rivers of living Water; but this spake he of the Spirit*, John 7. 38, 39. Again he tells the Woman of *Samaria*, of *living Water*, and of a *well of Water Springing up into everlasting Life*, John 4. 10. *to* 15. The poor ignorant Woman, presently apprehended, he meant outward *Water*, because he spake of *Water*; and she was unacquainted with any other, but material *Water*; but to undeceive and to open her Understanding, and to turn her from outward, and visible Objects, wherein she thought the *Worship* of *God* consisted; He comes so near, as to tell her, that neither in that *Mountain*, nor at *Jerusalem*, *the Father was to be Worshipped*; but that as *God* was a *Spirit*; so the true *Worshippers* were to *Warship* him in *Spirit* and in *Truth*: See *John* 4. at large. Here Christ spake of *Water* at sundry times, which was *Spiritual*, and suitable to the work of *Regeneration*, and of being born again, as was the *Water* mentioned in the above cited Text.

I truly desire, that those who so much depend upon Outward, and Material *Water*, and do mistake, and take *Outward* for *Inward Water*; and are satisfying themselves with such Outward Performances, while they neglect the Inward work of the

Spirit;

Spirit; may rightly consider these sayings of *Christ*; and turn the Eye of their Minds, Inward, where the Living *Water* is to be found, and the *Baptizing* Power of *Christ* is to be witnessed; which will fit and prepare them, to worship *God* in *Spirit*, and in *Truth*. One Text more from the Apostle *Paul*, and then I have done with this Objection, who writing to the *Ephesians*, concerning the Sanctification of the Church, *That he* (Christ) *might* (says he) *Sanctifie and Cleanse it, with the Washing of Water by the Word; that he might present to himself, a Glorious Church, not having Spot or Wrinkle, or any such thing; but that it should be Holy, and without Blemish*, Eph. 5. 26, 27. This Text is indeed, not only a full and plain Parallel, and Answers to the *Water* mentioned, *John* 3. 5. But it also Comprehends *Baptism*, in that large, full and extended sense, of which I have treated before; and while the *Word* of it self, by it's *Washing*, *Purifying Quality*, is able to *Cleanse* and *Sanctifie* the *Church*, to that degree, as to render it *Holy, blameless, and without Spot, or Wrinkle, or any such thing*: Surely neither she, nor any of her Members, have need of Outward *Water*, as a means to help them to that, which is the very Office of the *Word*, and which it doth Perform of it self, but this Text hath so grievously Pincht our Adversary's, and is so plain on our Side,

that

that they strain hard, turn and pervert, to make it mean Outward *Water*; some saying this, and some that; but all will not do; for unless they will invert the meaning of the words, the Text is as plain as the Sun, that the *Water* of the *Word* is here meant, while it saith, the *washing* is by the *Word*: *P. Hewet*, the Author of the Book called *a Plain Answer to* W. Penn, *&c.* in particular, was so set and pincht with it, that he, without more ado, (down right perverts the Scripture; and instead of saying, **the washing of Water by the word**, he saith (*P.* 48.) **by washing with Water, and the word.** And having thus Changed, *Three* words in *Seven*; and thereby quite altered the very sense of the Text, which made very plain for us, and against himself, he goes on to tell us; *Here are* (says he) *the Two ordinary means of Sanctification, viz. Water-Baptism, and the Gospel.*

Tho' I have (occasionally) here and there, in this Discourse, toucht upon that Book, yet it's neither my business, nor design, (according to my first Intention) to meddle with Controversy, or with as little as ever I could, and therefore I forbear to follow him through abundance of other Perversions, Evasions, and undue Consequences, as well as invective Scurrility, wherewith that Book is very much filled, against *William Penn* in particular, and the *Quakers* in general: I leave

that

that to another hand; however, to the best of my Memory, I have in a general way Answered, not only all his, but all other Objections (worth notice) which I have met withal, upon these Two Heads, many of which, seem much more significant than any of that Authors. One might indeed have expected that Man, to have been more sparing of his Virulent Language, against the *Quakers*; in regard he was so short in proving his own practice, of *Infant Sprinkling*, to be agreeable to *Scripture*, that he waved giving us any Scripture Texts for proof thereof; by saying, *we are Ready, at any time to produce our Texts of Scripture, whensoever W. P. shall declare himself an Anabaptist*, &c. See (P. 57.) at large, forgetting, perhaps, the Absurdity he thereby ran himself into, that while he used the *Baptist's* Arguments himself, for proof of *Water-Baptism*, he had not declared himself One: But tho' the put off was weak, and absurd, yet the Reason was strong, why One Scripture could not be got, because none could be found: And to as little purpose are many other of his Arguments, which I wave for the Reasons above. But to Conclude, I think enough hath been said to the above Objection, to shew, that it is by the *Water* of the *Word*, and quickning of the *Spirit* alone, and not by material *Water*, that Men are *Regenerated*, and *Born* again, and so I proceed to another. *Go*

Go ye into all the World, saith Christ to the Apostles) *and Preach the Gospel to every Creature; He that believeth, and is baptized shall be Saved, but he that believeth not, shall be Damned*, Mark 16. 15. 16. Here say our Opponents, "*Baptizing* with *Water*, is joyned to *believing*, and both are "made necessary to Salvation. To which I *Answer*, this Text but of *Mark*, is the same with that Commission, *Matt.* 28. 19. Tho' not in the same words, yet one in substance, and as *Water* is not mentioned there, so neither is it here; seeing that neither *Water* nor the *Holy Ghost*, is expresly mentioned in either of these Commissions; let us suppose, (not allow) it a disputable point, what must we do in that Case, but give the preference, to what is most probably meant, rather than to what is least probable: If then, I shew by plain *Scripture*, that this Commission, will not hold good to *Water-Baptism*, and on the Contrary, that it doth to the *Baptism* of the *Spirit*, it consequently follows, we are to understand it of the *Latter*, and not of the *Former*.

First, the Text saith, *He that believeth, and is baptized, shall be Saved*. If this meant *Water-Baptism*, it then would have followed, *that he that believed, and was so baptized, should therefore be Saved*. But that all who believed the *Apostles* Preaching, and were *baptized* with *Water*, were not Saved, or in a

State

State of Salvation, is very plain from *Scripture*; nor do I believe, our Opponents will say, they were then, or now are: *Simon Magus* is the First, and plain Instance I bring to the Contrary; the *Scripture* positively saith, *He believed, and was baptized*, Acts 8. 13. And yet notwithstanding that, the Apostle *Peter* tells him, his *Heart was not Right in the sight of God*, that he had neither Part, nor Lot *in the Matter*, viz. The *Holy Ghost*, &c. He was in the *Gall of Bitterness, and Bond of Iniquity*, Ver. 21, 22, 23. Surely then not in a State of Salvation.

A *Second* Instance, appears from the *Corinthians*, and the *Galathians*, who as they were Believers, so our Opponents plead, were all of them *baptized* with *Water*; yet of the first, some were guilty of such *Fornications*, as were not so much as named among the *Gentiles*, and of other *Immoralities*, &c. For which the Apostle *Paul*, sharply reprehends them: 1 *Cor.* 3. 1, 2, 3. *Chap.* 5. 1, 2. 2 *Cor.* 12. 20, 21. Likewise he asked the *Galathians*; *Who had bewitched them, that they did not Obey the Truth*, Gal. 3. 1. Abundance of other Instances might be produced; yea not only of particular Persons, but of great defects in some of the Seven *Churches* of *Asia*, mentioned in the *Revelations*, all which prove, that altho' they did believe in our *Lord Jesus Christ*, and many

of

of them might be *baptized* with *Water*, yet were far from being thereby in a State of *Salvation*. And yet a little farther, if we descend to our Times, we shall find numerous Instances of those, who call themselves *Christians*, and would think it unsufferable, to be called Unbelievers in *Christ*; and who also have been *Sprinkled* with *Water*, which they call *Baptism*, yet their Lives and Conversations do loudly bespake their not being in a state of Salvation. Thus then, from all these Instances, I think nothing can be plainer, than that the Text doth not hold forth, that a Man thus *Believing*, and being *baptized* with *Water*, shall be Saved. But

Thirdly, tho' the Text, doth not hold to *Water-Baptism*, yet on the contrary, it holds to a Man's *Believing*, and being *baptized* with the *Spirit*: I have already said in the last Chapter, that we are to understand *Spiritual Baptism*, (1) in a lower or more restricted sense, (2) in a Larger, Fuller, and more Extended sense; the word *Believing*, I here take to be comprehended in the *First*, and *Baptizing* in the *Second*, as Thus.

Such Hearers, as had well disposed and prepared Minds to receive the *Apostles* Preaching, and their *Hearts* so far Reached, Convinced, or *Baptized*, as that they were truly begotten to the *Faith* of our Lord *Je-*

sus

sus Christ, according to the *First*, and who thereupon continued in the *Faith*, and under the Purifying Cleansing *Word*, *Power*, and *Spirit* of *Christ*, until they were throughly *baptized*, in a Full, Large, and Extended Sense, according to the *Second*, agreeable to *Rom.* 6. 3. 4. *Chap.* 8. 17. *Eph.* 4. 13. *Col.* 2. 12. Those I say, who thus *Believed*, and were thus *baptized*; were according to the word of our *Lord Jesus Christ*, assuredly *Saved*, when those who believed not, were not *Saved*. Now from what hath been said, let the Considerate and Impartial Reader judge, whether it is not indisputably plain, that the word *baptized* in that Text, doth hold good to the *Spiritual Baptism* of our Lord *Jesus Christ*; and on the Contrary, that it doth not so to *Water-Baptism*. To Conclude then, as this Text holds good to the *Baptism* of the *Spirit*, and that this Text, is the very same in Substance with that, *Matt.* 28. 19. And both the Testimonies, of the two Evangelists, concerning a Command which *Christ* gave, at one and the same time; so likewise as a farther Confirmation, to what hath already been said upon that Text; it holds good to this Text, *Mark* 16. 15, 16. also.

Having hitherto chiefly spoken, concerning those Objections which have been raised out of the Four *Evangelist's*, I now come, to the practice of some of the *Apostles*,

in that of *Water-Baptism*, as appears from the *Acts* of the *Apostles*; wherein I do allow, there are several plain Instances of their *Baptizing* with *Water*, as there are the like, for their using *Circumcision*, *Purifications*, and other *Legal Ceremonies*: And as I have already said, their practice in the *First*, is no more obligatory upon us, than the *Second*, without a *Precept*, which hitherto I think 'tis plain, hath not appeared. 'Tis needless for me to take notice of all the places, where *Baptizing* with *Water* is mentioned, however, I intend not to pass over one place wittingly, which may seem to carry a shew of *Authority* for so doing; and First, I will begin with the *Apostle* Peter: *Then* Peter *said unto them*, (the People) *Repent and be baptized every one of you, in the Name of Jesus Christ, for the Remission of Sins, and ye shall receive the gift of the Holy Ghost*, Acts 2. 38.

Object. Here say our Opponents, "is a no-"table Instance, even at the very beginning "of the Preaching the Gospel, where, pur-"suant to *Christ*'s Commission, *Matt.* 28. 19. "Water-Baptism is proposed as a means to "obtain these two Inestimable benefits, "namely, Remission of Sins, and the gift of "the Holy Ghost, or Baptism of the Spirit.

Answ. Altho' this *Text*, at first sight, may seem to carry more weight with it, than other *Texts*, wherein only matter of fact, in

relation

relation to *Water-Baptism* is mentioned: Yet upon mature Consideration, the contrary will appear. For (1,) neither Remission of *Sins*, nor yet the gift of the *Holy Ghost*, did follow *Water-Baptism*, as a necessary Consequent, as appears very plain, in the Case of *Simon Magus*, who, notwithstanding he had been *baptized* with *Water*, the Apostle told him, his *Heart* was not *Right*, and that he was in the *Gall of Bitterness, and Bond of Iniquity*. Then surely his *Sins* were not remitted: Likewise, in that memorable Instance of the *Samaritans*, upon whom the *Holy Ghost* fell, by the Imposition of the *Apostles* Hands; it's thus said of them, *for as yet He* (the Holy Ghost) *was fallen upon none of them, only they were baptized, in the Name of the Lord Jesus*, Acts 8. 16. Numerous other Instances might be given, but for brevity let these suffice, to shew that Remission of *Sins*, and the gift of the *Holy Ghost*, did not follow *Water-Baptism*, as a necessary Consequent; but tho' it did not, yet 'tis plain from *Scripture*, that Remission of *Sins*, followed true *Repentance*, and that true Repentance alone, was always a Means to *Salvation*, which I suppose will hardly be denyed; If it should, the following *Scriptures*, with many more do prove it. *Acts* 3. 19. *Luke* 24. 47. 2 *Pet.* 3. 9. *Acts* 26. 20. *Revel.* 2. 21, 22. *Luke* 13. 3. 5. *Ezek.* 18. 30.

Thus then, as the above saying of *Peter*'s, did not hold good to others in Relation to *Water-Baptism*, and that his Speech in particular, by saying *Every one of you*, respected only the present *Hearers*, and that he had no command as we find, for so bidding them; consequently what he said to those particular Persons, was no general *Precept* to others, nor yet his bare *Example*, a rule sufficient to oblige others to follow him therein; no more than his compelling the *Jews* to legal things, without a Precept.

Secondly, the time when the Apostle *Peter* thus spake, was in the very Infancy of the Apostolick *Ministry*; and at that time perhaps he might think there was more in *Water-Baptism*, than he afterwards came to see there was; as 'tis plain he then, and long after lay under a mistake, in relation to the *Gentiles*; notwithstanding he had received the *Holy Ghost*; for tho' the Commission, *Matt.* 28. 19. Was express to *Teach all Nations*, &c. Yet he was not brought to believe his Ministerial Commission extended to the *Gentiles*; until by an extraordinary *Vision*, he was convinced of the contrary, see *Acts* 10, 11 *Chapters* at large; and as thus, it was in relation to the *Gentiles*, so I think 'tis plain, from his own words afterwards, he came to see farther concerning *Water-Baptism*; and that instead of

of believing *Water-Baptism*, to be the *Baptism* of *Christ*, or that it was a means to the Remission of *Sins*; he applies *Water-Baptism* to *John* the *Baptist*, and plainly distinguishes it, from the *Baptism* of the *Holy Ghost*, which was *Christ*'s; and excludes that *Baptism*, which puts away the *Filth* of the *Flesh*, (which *Water doth*) from being *Saving*, and attributes it to that *Baptism*, which gave the Answer of a *good Conscience*, &c. See *Matt.* 3. 11. *Acts* 11. 15, 16. 1 *Pet.* 3. 21. But,

Thirdly, To put it out of doubt, that what the *Apostle* here said, upon this particular Occasion about being *baptized*, was no general *Rule* to others; as also, that it was not grounded upon, or pursuant to the Commission, *Matt.* 28. 19. upon which our Opponents ground their Authority, for *Water-Baptism*: He saith in Express words, *Be baptized in the Name of Jesus Christ*; whereas in that Commission, if it meant *Water*, as they would have it, it was to be done in the Name of the *Father*, *Son*, and *Holy Ghost*. And as our Opponents cannot pretend the *Scripture* is Silent in this place, as to the Form used; and that the Form used, is quite otherwise than what runs in the Command: so consequently, *Peter*'s only bidding them be *baptized*, in the Name of *Jesus Christ*, was not pursuant to that Command, and therefore our Opponents

ought not to urge this *Text* against us; and I think, upon mature Consideration, it carries as little weight (nay, what if I say less) than other places of *Scripture*, where only bare Matter of *Fact*, in being *baptized* is mentioned; and so I proceed.

When they of the Circumcision, who accompanied *Peter*, were astonished because the *Holy Ghost* fell on the *Gentiles*. "*Then* "*Peter answered, Can any Man forbid Wa-* "*ter that these should not be baptized,* "*which have received the Holy Ghost, as well* "*as we? And he Commanded them to be* "*baptized in the Name of the Lord*, Acts "10. 46, 47, 48.

"Here (say our Opponents) is a full "Confirmation of the absolute Necessity of "Water-Baptism, in an Instance of some "who were baptized with the Holy Ghost; "Yet notwithstanding that, the Apostle *Pe-* "*ter* Commands them to be baptized with "Water.

Answ. *First*, I allow, here is plain matter of Fact, that *Peter* Commanded those to be *baptized*; but what then, unless we can find he had a *Commission* for so doing; 'tis still upon the same Ground, (*viz.* Permission) on which he practic'd other *Legal* things: And his *Commanding* here, is not so much as *Compelling* the Gentiles to Live as the Jews did, *Gal.* 2. 14. which included *Circumcision*, as well as other *Legal Rites*:

And

And as we Read of no Commission the *Apostles* had, for practising the *Last*; so neither will it appear from *Matt.* 28. 19. the Apostle *Peter* from thence commanded the *First*. And therefore their bare Practice in the One, is no more of Obligation upon us, than in the Other, without a *Precept*. Nor is any of the *Apostles baptizing* with *Water*, proved of General Obligation, because they practis'd it after the Pouring forth of the *Holy Ghost*, any more than *Circumcision*, *Purifications*, *Vows*, *Shavings*, &c. which we find they also practis'd after the *Holy Ghost* was fallen upon them. See *Acts* 21. where all the Elders of *Jerusalem*, advised the Apostle *Paul* to perform several *Legal Ceremonies*; by which the *Jews* might be Convinced he was not against *Circumcision*, but kept the *Law*; and this was after the Decree against Circumcision, which the Elders sent to the *Gentiles*, Acts 15.

Secondly, Tho' the Apostle *Peter* might by this time see no Occasion there was for *Water-Baptism*, as he now saw his Mistake about the *Gentiles*; yet perhaps he might be under a Necessity to Comply therewith, as was the Case of the Apostle *Paul*; who, tho' he was sent by the Church at *Jerusalem*, with Decrees to *Antioch*, against Circumcision and other Legal things, *Acts* 15. 25. Yet in the next Chapter it appears, he was under a Necessity, because of the *Jews*,

to comply with it himself, by *Circumcising* Timothy, *Chap.* 16. 3. as he was at another time to *Purifie, Shave,* &c. *Acts* 21. 24. And this might probably be the Case of *Peter*, in relation to his Commanding the *Gentiles* to be *Baptized.* For as himself was not brought to believe his Commission extended to the *Gentiles*, until convinced of the contrary, by an Extraordinary *Vision.* So no question he knew his Brethren of the Circumcision to be of the same Mind as he had been before, and which so appeared afterwards. And therefore it greatly behov'd him to make as streight Steps as he could, before them who accompanied him, that were so astonish'd with Admiration, to find the *Holy Ghost* fall on the *Gentiles.* He therefore ask'd the Question, *Can any Man forbid Water*, &c.? As much as to say, Since it has been practiced among us *Jews*, upon whom the *Holy Ghost* has fallen; why may it not also be extended to the *Gentiles?* for since those of the Circumcision, were so nice about *Ceremonies*, perhaps they would have taken the greater Occasion against him, had he not then complied with this Practice, since we find upon his return, they called him to an Account for going to, or even so much as Eating with Persons *Uncircumcised*; upon which, he was constrained to defend himself, by the Rehearsal of his own Extraordinary

Vision;

Vision; and by which he was convinced, That Salvation was extended to the *Gentiles*, as well as to the *Jews*. See *Acts* 11. at Large. But,

Thirdly, Peter's commanding those to be *baptized*, on this particular Occasion, as I said before, shews indeed Matter of *Fact*, as well as where he compelled the *Gentiles* to live as the *Jews* did; but it doth not shew Matter of *Right*, as that it should be Obligatory upon us, or that he had a Commission from Christ, *Matt.* 28. 19. for so doing; for instead of Commanding it to be done in the Form of *Father*, *Son* and *Holy Ghost*, as the Terms of the Commission run; he only Commands them to be *baptized* in the Name of the *Lord*; which, as I have shewn before, is the same as *Lord Jesus*, or *Jesus Christ*; and is so Expounded by Expositors: Which plainly shews, he did it not by Vertue of the Commission, *Matt.* 28. 19. But I believe as a Custom retained among them ever since they *baptized* under *John*'s Dispensation; to which I have fully spoken before. Nor are we to wonder this Custom was not laid down, while we find *Circumcision* and other *Legal* things frequently practised among them, which had less Affinity with the *Gospel* Dispensation, than *Water-Baptism*; because the last was a Special Commission to *John*, as it were between the Law and

the Gospel, and being a Thing so lately in Honour and Esteem, was not easily laid down. Enough, I think, has been said for the Clearing this Objection. I proceed to *Paul's* Rehearsal of what *Ananias* said to him, viz. *And now why tarriest thou* (Paul) *arise and be baptized, and wash away thy Sins, calling on the Name of the Lord*, Acts 22. 16. This Text is frequently made use of against us.

"Behold here (say they) the Necessity "of Water-Baptism, as being a Means to "wash away and cleanse us from Sin. "Surely then it greatly behoves us to be "in the Practice of it.

Answ. First, What is here said by the Apostle *Paul*, is only his Repetition of what *Ananias* said to him, and not laid down, as his own Belief of *Water-Baptism*; as may plainly appear from what follows. (1*st*,) That notwithstanding *Ananias* bid him be *Baptized*, and wash away his Sins: Yet after this, he complained of a body of *Death*, which he groaned to be delivered of; see *Rom.* 7. 24. (2*ly*,) If he had believed, that *Water-Baptism* had been a Means of *Grace*, or had so much as a Tendency to wash away *Sins*, most certainly we should have found him frequently pressing the same in his Epistles to the Believers. But as we never find he did, therefore we may very safely conclude, he had no such

such Opinion of it: And as a Confirmation hereof, and that he accounted Water-Baptism an Indifferent thing, he thanked *God* he had *Baptized* no more of the *Corinthians*. See 1 *Cor.* 1. 14. *to* 17. as before observed.

Secondly, But tho' he no where, in any of his *Epistles*, presses the Practice of *Water-Baptism*, yet it is not so, in respect of the Spiritual *Baptism* of our *Lord Jesus Christ*, which he earnestly Commends, and Recommends, as *necessary* to *Salvation*, as I likewise observed before; but that it was in the Name (*i. e.* Power) and by the Spirit of God, by which the Believers were to be *washed*, *cleansed*, and *sanctified* from *Sin*. See 1 *Cor.* 6. 11.

Thirdly, The former Translation, Printed *Anno* 1600. reads it otherwise than it is rendred in the last; Viz. *Arise, and be baptized, and wash away thy Sins, in calling on the Name of the Lord*: And to give the Commentators their due, as to this *Text*, particularly *Pool*; He confesses, that 'tis not the *Water* (for that only *signifies*) but *it is* (says he) *The Blood of Christ, signified by the Water, that cleanseth us from our Sins*: Neither have I found that any Protestants do affirm, according to this last Translation of the Text, That *Water-Baptism* does *wash* away *Sins*; and as to any one's saying, it is a Means conducing thereunto, is

to

to affirm, but not to prove; to which I have spoken at large before, and therefore shall not repeat it again here.

Fourthly, Since it plainly appears, That this *Text* is not to be understood literally, that *Water-Baptism* did wash away either the Apostle *Paul's*, or any Man's *Sins*; but that the washing away *Sins*, is frequently and truly attributed in *Scripture* to the *Blood* and *Spirit* of *Christ*: The most, I think, that can be inferred from the *Text*, is, that as *Water-Baptism* was then in Practice, and had been retained under the Dispensation of *John* the *Baptist*, as were many other *Legal* things; So *Ananias* advised *Paul* to be *baptized* therewith: But what then, unless there were a Precept for it, it is not of General Obligation, no more than the Apostle *Peter*, (tho' an Extraordinary *Minister* of *God*) his *Compelling* (which is more than *advising* or *bidding*) the *Jews* to those things, which were not of Christian *Obligation*: And thus I end as to this Text, and shall proceed to another Objection.

I promised in the last Chapter to Answer some Objections, made against *Paul's* thanking *God* he *baptized* no more, and that he was not sent to *baptize*, but to Preach the *Gospel*; which I now come to.

"The Reason (say they) why the Apo-
"stle *Paul* said thus to the *Corinthians*, ap-
"pears

"pears plain in Scripture, *least any should* "*say, he baptized in his own Name*, which he "had Cause to fear from their Contentions; "not that it was not in his Commission to "Baptize, for we find he baptized some, "which had he done without a Commis-"sion, he had Sinned, but tho' he bapti-"zed but a few himself, yet 'tis plain, "many of the *Corinthians* were baptized, "*Acts* 18. 8. and therefore to be sure he "imployed others under him to do it. "And since his greatest Work was to Preach, "he therefore tells them, he was not sent "to Baptize, but to Preach the Gospel; "not (say they) that he was not sent to "Baptize at all, but that he was not sent "Chiefly, and Principally to Baptize, but "to Preach the Gospel.

Answ. As to their contending, about the Names of those by whom they were *baptized*, that was no more than hapned, about the Names of those by whom they were turned to the *Faith*; to which I have already spoken in the last Chapter, and shewn, if that were a Motive sufficient to forbear *Baptizing*, it would equally have Operated against *Preaching*, but I have proved the contrary; and that *Preaching* was his indispensable *Duty*, but no such thing appeared concerning *Baptism*.

As to their saying, if *Paul baptized* without a Commission, he Sinned in so doing,

as

as saith the Author of the *Plain Answer*, &c. (P. 42.) of his Book. I look upon it very presumptuous, thus to Charge the *Apostle* with *Sin*, the better to put a gloss upon his own Suggestions, especially, since 'tis very apparent, that not only *Paul*, but the Apostles, and Elders in general, did comply with, and act things that were ceased in point of obligation; and if the Apostle *Paul*, *Sinned* in *Baptizing*, supposing he had no *Commission*, then surely he and the rest did in Circumcising, and performing other *Legal* things, for which they had none. Thus *Paul Circumcised Timothy*, because of the *Jews*, Acts 16.3. Thus all the Elders, with the Apostle *James*, upon *Paul's* return to *Jerusalem*, tell him, that many Thousand *Jews* believed, yet were Zealous for Circumcision, and the Law of *Moses*; and being met together, advised him to be at *Charges* to *Purifie*, and *Shave*, &c. With these four Men that had a *Vow*, that the People who had heard he was against *Circumcision*, and the *Law*, &c. Might see he walked orderly, and kept the *Law*, adding, that in relation to the Gentiles, *We have* (say they) *Written and concluded, that they observe no such thing:* And according to the advice given by the Elders, he *Purified*, &c. With those Men, by which it plainly appears, the *Apostles* and *Elders* condescended to the believing *Jews* in *Circumcision*, and

and other *Legal Ceremonies* to this time; being after they had sent forth the Decree to the *Gentiles*, against such things, see *Acts* 21. Which is more full and large than I have given it.

Here it seems the *Apostles* and *Elders* thought fit to comply with the practice of these things; not of Right, but of Condescension; not by Commission, but by Permission. As hoping no doubt, in time they would come to see farther, who dares then be so bold, as to Charge all the *Apostles*, and worthy *Elders* with Sin; and in particular the Apostle *Paul*, for *Circumcising Timothy*, and doing as above, but according to that Author, all must be guilty of *Sin*, for acting without a *Commission*; since he so Charges the Apostle, in Case he had no Commission for *Baptizing*: Which gross Charge upon the Apostle, deserves not only his serious Consideration, but Repentance; and we may the less wonder at his Scurrilous and abusive Reflections, on *W. P.* and the *Quakers*; not becoming a Man pretending to Common Civility; much less a Minister of *Christ*, while he thus treats that Eminent Apostle, and Servant of *Christ*.

As to what is said, of many of the *Corinthians* being *baptized*, and that *Paul ordered it to be done*; It's but a meer suggestion without proof, that *he so ordered*, for no such things appear from *Scripture*; but

but that many of the *Corinthians* were *baptized*, I deny not; what then? if many Believers were baptized with *Water*; so likewise many were Circumcised: Bare matter of Fact in the one or the other, doth not argue the thing to be of *Right*, without a *Precept* or *Commission*; and for a Commission to *baptize* the *Corinthians*, *Paul* declared he had none, *I was not* (says he) *sent by Christ to baptize*, (i. e. with Water) which leads me to the latter part of the Objection. " That *Paul* had a Commission to *baptize*, " but was not sent *Principally*, or *Chiefly* to " *baptize*, but to Preach the *Gospel*.

Answ. They greatly vilifie and abuse us, because we cannot believe that *Water-Baptism* was meant in the Commission, *Matt.* 28. 19. Tho' *Water* be not mentioned, and we have sufficient ground to believe 'twas not intended; and here they stick not to add words to the *Apostles*, quite contrary to what appears to be his plain meaning; because it contradicts their Practice, but unless all words may be made arbitrary, and to mean what every body pleases, we cannot understand the *Apostle* to mean any other than his plain words do import; nay, if he had studied for words, I think he could hardly be more Express on this point than he hath been; for First, *He thanks God, he baptized no more of them*; which he ought not, nay would not, if it had been a part of

of his *Commission*; and then tells them *Negatively*, what he was *not sent to do*, viz. to *baptize* (i. e. with Water) and then *Affirmatively*, what he *was sent to do*, viz. To *Preach* the *Gospel*; and for them to add the words, *Chiefly*, or *Principally* to the Apostles, while no such thing doth in the least appear from them: I think they may with equal Justice add to or diminish from any other positive Precepts, or Expressions that are in Scripture; to vindicate which, they pretend to bring parallel Scriptures, where the words, *Principally*, or *Chiefly* are to be Understood, tho' not Expreſt; which I shall first Cite, then Answer.

I desired Mercy, and not Sacrifice, (saith God by the Prophet) *and the knowledge of God, more than Burnt-Offerings*, Hosea 6. 6. Again, *I spake not unto your Fathers, nor commanded them, concerning Burnt-Offerings, and Sacrifices; but this thing I commanded them, saying, Obey my Voice*, &c. Jer. 7. 22, 23. Again, *let us not Love in Word, neither in Tongue, but in Deed, and in Truth*, 1 John 3. 18. Again, *for not the Hearers of the Law are just before God*, &c. Rom. 2. 13. Again, *I am not* (saith *Christ*) *sent, but unto the Lost Sheep of the House of Israel*, Matt. 15. 24. "These Scriptures "(say they) with more like unto them, do "shew, we are not to interpret them Lit-"terally, without adding the Words, On-

ly,

"*ly*, *more Chiefly*, or *Principally*, the like "may be said in relation to the above "Words of *Paul*, for otherwise he would "flatly contradict the command of Christ, "*Matt.* 28. 19. Which saith, *go baptize*, "and here *Paul* saith, *I am not sent to bap-* "*tize.*

Answ. If these *Texts*, which are indeed the Chiefest, that have been urged on this Occasion, or more such like places of Scripture could be brought, they would little avail to Answer their end: For admit that in every one of these *Texts*, the words *Chiefly*, or *Principally* were implied, it would not therefore prove *Paul*'s words to do the same; our Opponents should have produced parallel *Texts*, that had relation to *Water-Baptism*; but as to these, some of them do evidently explain themselves; and such of them as do, I confess are near the Case of *Paul*'s words, which are plain and positive, that he was not *sent* to *baptize*; and consequently make against our Opponents; the rest are no less explained, by several other *Scriptures*, that are directly to the matter contained in them: Now to the *Texts*, that of *Hosea* 6. 6. explains it self, by the word *more*, as that *God* desired *Mercy*, and the knowledge of himself, *more* than *Sacrifice*, and *Burnt-Offerings*; which as it is true, and demonstrative in it self, so it needs no farther Explanation here, (2.) As to that of

Jeremiah

Jeremiah 7. 22. All, or the most of the People that do read the Bible, and are come to the Years of Understanding, may, or do know, that *God* commanded *Burnt Offerings*, and *Sacrifices*, &c. But what he likewise Required, as the greatest Duty, was *Obedience* to his Commands; which as they were found in the practice of, they came in Course to perform the former. To confirm which, numerous Instances of *Scripture* might be produced, but these words of *Paul* have no such Texts of *Scripture* to explain such a Meaning as they would put upon them; and therefore this Text is not a Parallel to that of *Paul*'s; if they urge *Matt.* 28. 19. that shall presently be Answered. (3*ly*,) That Text, 1 *John* 3. 18. is true in Fact, for Love is really in the *Heart*, and in *Deeds*, and doth not consist in *Words* and in *Tongue*: For if it did, Hypocrites, who mean nothing less, yet pretend in *Tongue* and *Words* to Love, would love as well as those did, that loved in *Reality*, and in *Truth*; and therefore this Text also makes nothing for their Purpose. (4*ly*,) To that Text *Rom.* 2. 13. they have left out the Explanatory part of the words; the whole Text runs thus, *For not the Hearers of the Law are Just before God, but the Doers of the Law shall be justified.* The whole Text together, doth so fully and plainly explain it self, that it needs no Comment, and so instead of making for,

it rather makes against them; but the Objection was made in Print, and the latter Explanatory part thereof left out. (5*ly*,) To Christ's Saying, *Matt.* 15. 24. He was not sent, *but to the lost Sheep of the House of Israel*; 'tis undeniable (say they) "that "Christ was not sent for Salvation to the "*Jews* only, but for the *Salvation* of the "whole *World*. I answer,

First, Suppose this *Text*, and many more have a double Signification, and that the word *Only*, ought to be understood, (as I have said before) how doth that Prove *Paul*'s words to have the like? for after that rate of Interpreting *Scriptures*, we should have nothing certain left us, but what some or other would wrest and turn, and make conformable to their Opinions.

Secondly, Tho' 'tis most certainly true, that *Christ* was a *Propitiation* for the *Sins* of the whole *World*: Yet in this place to the Woman of *Canaan*, he speaks directly in relation to his being sent as a *Minister* peculiarly to *Israel*, and not to the *Gentiles*, (which was true in Fact,) to confirm the *Promises* made to the *Fathers*; as saith the Apostle *Rom.* 15. 8. and thus *Paul* called him the *Apostle*, and *High Priest of our Profession*, Heb. 3. 1. And as *John* saith, *He came unto his own* (viz. *to* Israel) *but his own received him not*, John 1. 11. and as he was thus sent to *Israel*, according to the

Promise

Promise of the Father; so likewise in sending out his Disciples to Preach before he was Offered up, he commanded them not to go in the Way of the *Gentiles*, but unto the lost Sheep of the House of *Israel*; for to *Israel* pertained the Promise of the *first Offers of God's Salvation.* See *Acts* 13. 46. *Rom.* 9. 4. So then it appears true, That *Christ* was (according to his own Words) sent in that peculiar manner only to the House of *Israel*, as above; tho' possible some of the *Gentiles* here and there might believe; as was the Case of this Woman. But,

Thirdly, Let us suppose this Saying of *Christ* might not only have Relation to his being sent as above to *Israel*; but as a *Propitiation* also, for the *Sins* of the whole *World.* If we should allow it thus, it will not in the least help our Opponents; for 'tis not only an Indisputable Point between us and them, that *Christ* was so; but we have besides numerous, plain and undeniable Texts of *Scripture* to prove him so; but this is not the Case of their Explanation, by the words they would add to the Apostle *Paul's.* For, (1*st*,) We say they are plain of themselves, without their Addition. And (2*ly*,) That they have no such Texts of *Scripture*, (nor indeed any at all) to prove that *Paul* meant he was not sent *Chiefly* and *Principally* to *Baptize*, as those are, that

prove *Christ* was sent as a *Propitiation* for the *Sins* of the *whole World*, and therefore they hold not a Parallel together; and as they do not, so this, as well as the rest of such like Arguments fall to the Ground. Well, but what they call a Flat Contradiction, is not yet answered; Christ said, *Go, Baptize*, Matt. 28. 19. And *Paul* said, *I am not sent to baptize.*

Answ. This is a meer begging the Question, in taking that Commission to mean *Water-Baptism*, which we deny; and the contrary I have shewn in the last Chapter. For we say, The *baptizing* there Commanded, was a *Baptizing* into the Power and Belief of the *Father, Son* and *Holy Ghost*: But the *Baptism* here, which *Paul* says he was not sent to perform, was *Water-Baptism*; and therefore no Contradiction.

Object. " Well, But (say they) you take " Leave as you please, and put your own " Constructions upon places of Scripture, " according as they suit your Turn; You " say, Christ did not Command Water- " Baptism, *Matt.* 28. 19. because *Water* is " not named; and here, as to the Apostle " *Paul*, you say *Water* is meant, tho' it be " no more named than in the other.

Answ. As to our putting Constructions upon *Scriptures*, to suit our Turn, we absolutely deny it: But it is our Opponents own Case, when they would add Words to the

the Apostle *Paul's*, which is plain he never intended. But we confess, we put Constructions upon such *Texts*, where words may bear a double meaning, that we believe best agrees with the Meaning of the Deliverer; the Scope of the whole, and are according to the Sense and Understanding which God has given us in the Matter, as we do upon that *Text*, Matt. 28. 19. but their Quibble concerning that Text of *Paul's*, is nothing to the Purpose. For as the *Text*, by the *Context* is plain, that *Paul* meant *Water-Baptism*; So likewise 'tis an Indisputable Point between us, and our *Opponents*, that he so intended: For as we say, he meant *Water*; so they allow the same, in which we agree; and if we did so as to the other *Text*, the Controversie would be at an End; and therefore this Quibbling Objection (tho' made by many) is of no Validity, unless it be to expose their Weakness or Prejudice against the *Quakers*; nay, some have been so void of Charity, as to insinuate, that we denied those Texts in the *Acts*, where *Baptism* is mentioned, to mean *Water*, where *Water* is not literally named; which is really a great Untruth. Enough I think hath been said to this Objection, (which also may serve to answer their Quibble, that we might also Except against *Outward Teaching* in that Commission.) I proceed to another, which they think is a very strong Argu-

ment for *Water-Baptism*, and against the *Quakers*.

Object. "The Apostle *Paul* (say they) "met certain Disciples at *Ephesus*, who, "as they told him, had been baptized unto "*John*'s Baptism: But this would not "do, they must notwithstanding that, be "baptized again with Christ's Water-Bap-"tism, in order to Prepare them to receive "the Holy Ghost, which accordingly fell "upon them, after they were baptized with "Water; nor do we find *Paul* questioned "their being baptized, *Acts* 19. 1. *to* 6.

Answ. This Objection at first appearance may seem to carry more Shew of Authority for *Water-Baptism*, than some other Places; But upon due Consideration, it will appear the same with the rest, where only Matter of Fact in *baptizing* with *Water* is mentioned. As,

First, Water-*Baptism* is not mentioned in that Text, but they are said to be *baptized* in the Name of the *Lord Jesus*, v. 5. And there are those who deny it to be *Water-Baptism*, and say 'twas the *Baptism* of the *Holy Ghost*, which fell upon them, by the Imposition of the *Apostles* Hands; particularly Dr. *Dell*, in his *Doctrine of Baptisms*, Page 11.

But let us suppose they were *baptized* with *Water*, how does the Mentioning of being only *baptized* to *John* before, and there-

upon

upon being *baptized* again in the Name of the *Lord Jesus*, prove *Water-Baptism* to be Christ's *Baptism*, any more than the other places, where *John*'s *Baptism* is not mentioned at all; surely no more. For the *Jews* were almost generally, except some Scribes and Pharisees, baptized by *John*. See *Matt.* 3. 5, 6. and if we should allow what our Opponents plead, that all who received the Christian *Faith*, were *baptized* by the *Apostles*, or by some ordained under them: Consequently, such Believers, as had been before *baptized* by *John*, (as to be sure many had been) were *baptized* again by the *Apostles*; So that mentioning or not mentioning *John*'s *Baptism*, is all alike in Relation to the Practice of *Water-Baptism* by the *Apostles*: Neither doth the Question put by *Paul*, viz. *Unto what were ye baptized*, prove *Water-Baptism* to be Christ's *Baptism*, and that it was Pursuant to *Matt.* 28. 19. All that it proves is, that he supposes them to have been *baptized*, as we do not deny many Believers were. In short then, for Arguments sake, allowing this place to be *Water-Baptism*; It shews only Matter of Fact, that they were *baptized* as other places do, and therefore is no more *Obligatory*, than where *John*'s *Baptism* is not mentioned; and if the Apostles or Elders complyed with *Water-Baptism* to this time, is it any more than their Complyance to *Circumcision*,

cumcision, and other *Legal Ceremonies* after this time? See *Acts* 21. 17. *to* 26. So that bare Practice in the one, is no more Obligatory than in the other, without a Precept, which hitherto has not appeared for either.

Secondly, "That Water-Baptism was a "Means preparatory to the Reception of "the Holy Ghost, as some alledge, is only an Assertion of their own, to give the better Countenance to their Opinion of *Water-Baptism*. On the contrary, it plainly appears, that when they had heard *Paul* preach, and he had laid his Hands on them, the *Holy Ghost* came on the Disciples, *Acts* 19. 6. We also read *Acts* 8. 6. of the *Samaritans*, who had been baptized in the Name of the *Lord Jesus*: Yet they had not, nor did not receive the *Holy Ghost* until afterwards, that the Apostles came down to *Samaria*, and prayed for them, that they might receive it; and here also the Laying on of the Apostles Hands, with their Prayers, was an Instrumental means of their reception of it, *v.* 17. tho' the *Power* was of *God*. Again, *Acts* 10. 44. we read of some *Gentiles*, on whom the *Holy Ghost* fell, before they were *baptized* with *Water*, and this was by the Instrumental Means of the Apostles *Preaching*; Surely *Water-Baptism* was no Preparatory Means here neither.

Thirdly,

Thirdly, If the *Baptism* mentioned in that Text, were *Water-Baptism*, it cannot be understood to be in Obedience to that Command, *Matt.* 28. 19. Nor can our Opponents pretend the *Scriptures* are Silent in this *Text*, as to the Form used, which is expresly said to be done in the Name of the *Lord Jesus*; and therefore was not pursuant to the *Commission* which commanded *Baptizing* in the Name of the *Father*, *Son* and *Holy Ghost*. Now upon what hath been said to this great Objection, let the Impartial Reader judge, whether there be any more in it than in any of the rest, where the bare Practice of *Water-Baptism* is only mentioned.

Hitherto I have treated upon *Baptism* at Large; in doing which, I have not omitted Answering all the Objections I ever met with, which seemed to me to carry any Weight for the Practice of *Water-Baptism*; wherein I hope, I have made it plainly appear to the Unbiassed Reader, that *Water-Baptism* had its proper Dispensation under *John* the *Baptist*; and with him ceas'd in Point of *Obligation*. Notwithstanding the Practice thereof continued longer, as did many Ceremonies of the Old Law; namely, *Circumcision*, *Purification*, *Offerings*, *Vows*, *Shavings*, &c. which we find were also practised in the *Apostles* time.

It

It now remains for me to say something concerning *Infant Sprinkling*, which the greatest Part of *Christendom* (so called) is in the Practice of. But in regard I have been so Large upon *Baptism* in *General*, I shall therefore be very short upon this Point; nor do I see any Occasion to be Large thereon; for if *Water-Baptism*, as practised in the Primitive Times, be ceased in point of *Obligation*, much more to be sure this Practice, which was so far from being practised, that it was not known in the Primitive Times. But if that were not ceased, it would not therefore follow, that *Infant Sprinkling* was to Continue; because we find neither *Precept* nor *Example* for it in all the *Scriptures*: I have, I confess, upon this Occasion, read with Attention what some Noted and Ingenious Men have said in Defence of this Practice: and I do sincerely declare, that according to the best of my Understanding and Memory, I do not remember ever to have met with more strained Inferences and undue Consequences than upon this Subject; and all to make *Sprinkling* conform to, and agree with *Baptism*; and that Infants are the Subjects of *Water-Baptism*, neither of which can ever be proved from *Scripture*: Both which Heads I shall very briefly consider apart, *viz.*

First, That *Infants* were not the Subjects of *Water-Baptism*.

Secondly,

Secondly, That *Sprinkling* was not the Method of *Baptizing* in Primitive Times.

As to the *First*, the Qualifications which rendred any fit Subjects of *Water-Baptism*, either under *John*, or where the Apostles and Disciples baptized, as appears by plain Scripture, were their being Capable of being *Taught*, *believing*, *Confessing*, and *Repenting*, agreeable to these following Texts. *Matt.* 3. 6. *Mark* 1. 4, 5. *Acts* 2. 38. 41. *Chap.* 8. 12. 37. 38. *Chap.* 18. 8. But *Infants* were not Capable of either of these Qualifications; consequently were not the Subjects of *Water-Baptism*. And again, as by this Argument they were not Capable, so neither do we read in all the *Scriptures*, that ever any one *Infant* was *baptized* with *Water*. I am not unsensible of an Objection made to this.

"That tho' it is not in Scripture declared so in-*Terminis*, yet it does appear, "they were by Consequence; inasmuch as "we find whole Housholds were baptized. "In which, say they, is no Exclusion of "Infants; and therefore it is very reasonable to suppose they were baptized with "the Rest. To which I answer.

The word *Houshold*, is to be understood of, and Restricted only to such as were capable (as I said before) of being *Taught*, of *Believing*, *Repenting*, and *Confessing*; that is to say, such as were come to the

Years

Years of Underſtanding. The like Expreſſion we have in ſeveral places, as where Salutation was Recommended to Houſholds. Thus, 2 *Tim.* 4. 19, *Salute the Houſhold of Oneſiphorus, Salute them of Ariſtobulus's Houſhold*, Rom. 16. 10. and v. 11. *Greet the Houſhold of Narciſſus.* Now I ſuppoſe none will be ſo Abſurd, as to ſay, the *Apoſtle* intended any ſhould go to an *Infant* or Babe in the *Cradle*, and Salute him in *Paul's* Name. In no other Senſe are we to underſtand the *Baptizing* of *Houſholds*; but of ſuch only as were capable of Underſtanding.

To the *Second*, of the *Method of Baptizing*; we read not in all the New Teſtament of *Sprinkling*: On the Contrary, we have ſeveral Plain Inſtances of *going* into the *Water*, and of being *baptized* in *Water*, as Mark 1. 5. *And there went out unto him* (*viz.* John) *all the Land of Judea, and they of Jeruſalem, and were all baptized of him in the River of Jordan confeſſing their Sins.* v. 9. *And it came to paſs in thoſe days, that Jeſus came from Nazareth to Galilee, and was baptized of John in Jordan.* Then *Acts* 8. v. 36. to 39. *Philip, and the Eunuch went down into the Water.* Theſe few Inſtances may ſuffice, to ſhew the Method of *Baptizing* in the Primitive Times, and that we have not ſo much as one Inſtance that *Infant Sprinkling* was ever uſed inſtead thereof;

of; Consequently the Practice thereof is an Human Invention.

To Conclude, I have only touched very briefly upon these two Heads, in relation to *Sprinkling*; and what I have offered, is far short of what I could have said on them; and the Reason is, because I see no manner of need of it; For, as I said before, if *Baptizing*, as Primitively used were in force, it would after that remain for *Infant* or *Face Sprinkling* to be proved: But if that *Baptism* be ceased in Point of *Obligation*, as I hope I have plainly shewn it is; much more therefore is *Infant Sprinkling*. And so I End this Subject of **Baptism**, and proceed to that of the **Supper**.

OF THE SUPPER.

CHAP. I.

Shewing. (1) *That the People called Quakers do believe the absolute necessity of the participation of the* Flesh *and* Blood *of* Christ, *or Spiritual* Supper *of the* Lord. (2) *That this is a* Mystery, *hid from such as are unacquainted with the inward work of the Spirit; who for want of the true experience thereof, have run into many contradictory and confused Notions about it.* (3) *our Opponents, as well as our own Belief, concerning the* Supper, *briefly Stated.* (4) *That*

we

we do not believe the Ceremony of Bread *and* Wine, *is of greater* Obligation *upon Christians now, than Washing one anothers* Feet, *Abstaining from* Blood, *things* Strangled, *and Anointing the* Sick *with* Oyl, *in the Name of the* Lord; *all which things are no less commanded in* Scripture, *than the use of* Bread *and* Wine, *&c.*

AS the People called Quakers do believe the absolute necessity of the *One Spiritual Baptism* of our *Lord Jesus Christ*, in order to Purifie and Cleanse Mankind from their sins; so likewise, they believe it is absolutely necessary for them to participate of the *Flesh* and *Blood of Christ*; which is Inwardly, and Spiritually to be partaken of by all true Believers, in order to give *Life* to their *Souls*; by and through which, Christ comes Spiritually to Sup with *Men*, and they with *Him*; according to *Rev.* 3. 20. And this is the *Cup* of Blessing and *Communion*, spoken of by the Apostle *Paul*, 1 *Cor.* 10. 16.

But

But so it is, that this *Supper* is a *Mystery* hid from such who are unacquainted with the work of the Spirit; and on whom, the *Spiritual Baptism* of our Lord Jesus Christ has not had it's Operation, because of their Withstanding and Rebelling against the dictates of the *Grace* and good *Spirit* of *God* in their own Hearts; a *measure* of which, as saith the Holy *Scripture*, is given to every Man *to Profit withal*, 1 *Cor.* 12. 7. And by which, the *Mysteries of God* are revealed, and made known; *Eph.* 3. 5. 1 *Cor.* 2. 10, 11, 12. These Men, tho' they should have ever so great Arts, Parts, Wit or Learning, cannot comprehend, or have so much as a right *Notion* or *Sense* what this *Spiritual Flesh and Blood of Christ is*, as spoken of at Large by Christ himself, in the *6th* Chapter of *John*; no more than the Outward Eye can perceive Invisible things; notwithstanding such, may often have partaken of the Outward *Bread* and *Wine*, called the *Lords Supper*.

Now for want of the true knowlege and participation of this *Flesh* and *Blood* of *Christ*, or Spiritual *Supper* of the *Lord*; and experimentally witnessing the Vertue and Efficacy of it in their *Souls*, many of the professors of Christianity, of several Perswasions, have run into many *different* and *contrardictory* Notions about it; and have made use of, and depended upon Outward

Signs,

Signs, and *Shadows*, expecting to find it there, as *Mary*, &c. did at the Sepulchre; *Seek the Living, among the Dead*, Luke 24. 5.

Thus they have made uſe of *Outward Bread, and Wine*, which periſh with the uſing; In which practice, they pretend to Imitate the Lord's Supper, which he eat with his Diſciples, the ſame Night in which he was betrayed; and have placed more in and upon the practice of it, than doth appear by Scripture, was ever intended by *Chriſt Jeſus*, or his *Apoſtles*: Whereby they have not only ran into thoſe *Various* and *Confuſed* Opinions concerning the very *Nature* and *Efficacy*, as well as the *Manner* of receiving it; But have divided and ran into great Bitterneſs and Envy; and which is worſe, to great Bloodſhed, and Deſtruction one of another, and all for want of a right underſtanding of the true Myſtery.

It's not my deſign to enter into a particular diſquiſition or confutation of the ſeveral different Opinions which Men have gone into concerning the *Outward Supper*; Each ſort having ſufficiently done it themſelves, againſt one another; while on the other hand, they have been (at the ſame time) no leſs weak, and ſhort, in proving their own Notions and Practice to be agreeable to *Scripture*.

However, as I did under the Head of *Baptism*, so likewise I shall under this of the *Supper*; briefly state the Controversy between Us, and our Opponents; what they on their parts, and we on ours, have to say, in relation to the *Outward Supper*.

The Professors of Christianity of several persuasions, who agree in the use of this Ceremony, do, as I have read, chiefly and more generally divide themselves into three Opinions concerning the *Nature* and *Efficacy* of the Outward Supper; wherein each do assert as follows.

The *First* say, the substance of the Bread, (after what they call the words of Consecration are spoken) is Changed, or *Transubstantiated* into the very *Flesh* of *Christ Jesus*, that was Crucified by the *Jews*; and is thenceforth no more *Material Bread* but the very *Carnal Body of Christ*. Thus the *Papists*.

The second Opinion is, that the substance of the *Bread* remains; But that the *Bodily Flesh of Christ*, is in, with and under the material Bread; and this they call *Consubstantiation*. Thus the *Lutherans*.

The *Third*, Differing from both the Former, do *Affirm*, that the *Body and Blood of Christ*, is not *Corporally*, or *Carnally*, yet *Sacramentally* and *Spiritually* Received by the faithful and worthy Receivers in the

Sacramental uſe of the Outward *Bread* and *Wine:* In this Laſt belief, ſo far as I have underſtood, moſt *Proteſtants* agree, that plead for the practice, whether Conforming, or Nonconforming, except the *Lutherans.*

Now, tho' the two firſt *Opinions* are juſtly rejected, by the Aſſertors of the laſt, as *groſly Erronous*; And I confeſs, this laſt is the moſt moderate of the three: Yet we muſt take leave to diſſent from them alſo, in that Opinion of theirs. That this *Ceremony* hath ſuch a neceſſary relation, or is tyed unto the participation of the *Fleſh* and *Blood of Chriſt*; as they believe and Aſſert; and tho' they ſay, they believe worthy receivers do ſo receive it in the uſe of *Bread* and *Wine*; Yet how, or which way they receive it, they ſeem to be at a loſs to comprehend or demonſtrate. Thus *Calvin*, (as cited by *Robert Barclay*, Apol. P. 455.) A ſtickler againſt the *two former Opinions*, and aſſertor of the latter; accuſeth or blameth the Schoolmen, among the *Papiſts*; that they neither underſtand, nor explain to others, how *Chriſt is in the Eucharist*, (as he terms it) tho' he affirms that the *Body of Chriſt is there, and that the Saints muſt needs partake thereof.* Yet in concluſion, he ends in an uncertainty thus: *But if* (ſays he) *I am asked how it is, I ſhall not be aſhamed to confeſs, that it's a ſecret too high for me to comprehend in my Spirit, or explain*

in Words. Surely then, if this were the Caſe with *Calvin*, that great Reformer, as he ſaith it was; If the practiſers of this Outward *Ceremony* now, would ſpeak truly, and be ſo ingenous as to confeſs their *Experience*, as *Calvin* did; I really believe they muſt and would confeſs the like. Whereas thoſe, who truly partake of the *Spiritual Fleſh and Blood of Chriſt* in their *Souls*, it is as ſelf Evident to them, as the bright ſhining of the Sun is to their Natural Eyes; And yet a little farther, to Illuſtrate this matter by natural Compariſons; I believe moſt Men who make *Reflections* upon the *Senſations of the Mind*, will allow, that the Outward Senſes may ſooner be deceived in *viſible Objects*, than the *Mind* or *Spirit* of a Man (in his right underſtanding) may be deceived in the Inward *Senſe* of *Joy* or *Sorrow* of *Mind*. Not to multiply many Inſtances, nothing in my Opinion, is more certain to us, than the great *Trouble* and *Sorrow* we feel in our *Minds* for the *Death* of a Tender Loving and Vertuous *Wife*, or *Loſs* of good *Children*, or *Friends*. And on the other hand, what's more certain to us, than the *great Comfort and Satisfaction*, we feel in our Minds in the obtaining what we greatly *Love* and *Eſteem* as the beſt and moſt *valuable* Objects. And as thus it is in Natural things, ſo alſo, and much more Certain, to the truly *Enlight-*

ned

ned and Spiritual minded Men, is the Joy and comfort unſpeakable which they feel in their Souls in the enjoyment and *participation of the Fleſh and Blood of Chriſt*, or *Spiritual Supper of the Lord*; which they, as ſenſibly, and certainly, *Inwardly* and *Spiritually* feel, as they find themſelves to *Live* and *Move* Outwardly. Nor is this a bare aſſertion of mine, but what is alſo plainly provable from Scripture, that it is in and by the *Spirit* of *Chriſt*, that true Partakers come to have the certain and infalliable *Evidence* thereof in their Souls; for which, take theſe following Texts: 1 *John* 3. 24. *Hereby we know that he* [Chriſt] *Abideth in us, and we in him, by the Spirit which he hath given us.* Again, *John* 14, 16, 17, 18, 26. *Chap.* 15. 26. *Eph.* 3. 5. *Rom.* 8. 16. 1 *Cor.* 2. 9, 10, 11, 12. Theſe, with a multitude more of other Scriptures that might be Named, do abundantly prove my Aſſertion. But to return,

Tho' the ſeveral practiſers of this Ceremony of Bread and Wine do very widely differ and diſagree in Opinion, *&c.* As I have ſhewn; Yet all of them agree as to the uſe of it, tho' in different *Methods*; for which practice they plead an Inſtitution, Chiefly from the words of Chriſt to his Diſciples, *Luke* 22. 19. *This do in remembrance of me.* And upon the Apoſtle *Paul*'s adding, 1 *Cor.* 11. 26. *As often as ye Eat*

this Bread, and drink this Cup, Ye do shew the Lord's Death, till he come. Which Texts, with others to the *Corinthians*, which our Opponents lay some Stress on, I shall give at Large in my following Discourse.

But from these words, *This Do*, &c. and *till he Come*, &c. they Infer the Use and Practice of Eating and Drinking *Bread and Wine*, Sacramentally (as they call it) is to *Continue* in the *Church*, till *Christ* shall come at the End of the *World* to Judgment.

The People called *Quakers*, on the other hand, cannot join in the Belief of either of the aforesaid three *Opinions*; yet truly believe what the Holy *Scriptures* do relate concerning the *Lord's Supper*, for so I call the *Passover*, with the *Bread* which *Christ* brake, and the Wine he gave his Disciples the same Night in which he was betrayed.

Now our *Lord* before this Supper had often told them of his *Sufferings*, and to make his Departure the more Easie, had given them many sweet and precious *Promises*, as, that he would not leave them *Comfortless*; would send them the *Comforter*; would *Come again* to them; *be in them*, *teach them all things*; and that it was *expedient* he should *go away*; and that if they *loved him*, they would *rejoice* at it, with much more to the same Purpose; See *John* 14. 16. *to* 28 *v.* and *Chap.* 16. 7. *to* 13. *Verse.* Yet notwithstanding all these gracious *Promises* to them of his

his glorious coming again in *Spirit*, they were so loth to part with his outward and *bodily* Presence, and so averse to the believing it, that *Peter* presum'd to *rebuke* him for Speaking of it, *Matt.* 16. 22, 23. And as he knew their great Aversion to the Hearing of his *Death*, and that their *Hearts* now were filled with *Sorrow*, Joh. 16. 6. So in order; Yet farther to Comfort and bear up their *Spirits*, in his Absence, he takes a fresh Occasion at that *Supper* to inform them, That his *Body* was *given*, and his *Blood* was to be shed for *them*. Thus taking the *Bread*, he *break* and gave it them, calling it *figuratively* his *Body*; which, says he, *is given for you. This do in Remembrance of me*: Likewise the Cup, saying, *This Cup is the New Testament in my Blood which is shed for you.*

Now this *Remembrance* of Christ by that *Sign*, to the present Disciples, we verily believe was to last no longer in *Obligation*, than till his glorious Coming again in *Spirit*, or the plentiful Effusion or Pouring forth of the *Holy Ghost*, according to his Promise; at which time they could no more forget *Christ*, and the Benefits which they and all Mankind reaped by his *Death*, (which ought always to be duly and reverently Remembred) than they could forget that the *Holy Ghost* was with them; besides which, Christ told them, that one of the very Of-

fices of the *Holy Ghost*, was to *bring all things to their Remembrance, whatsoever he had said unto them*, John. 14. 26.

As to the words of the Apostle *Paul, till he come*, &c. with what is farther alledged about the words, *This do*, &c. shall be fully Spoken to hereafter; and notwithstanding the *breaking* of *Bread*, &c. might be continued in the *Church*, after the Pouring forth of the *Holy Ghost*: Yet that was no more obligatory (respecting *Practice*) than the Believers frequently using many Legal things, for which, our Opponents will grant they had no Commission.

Nor do we believe the Practice of this *Ceremony* is now of greater Obligation upon Christians, than Christ's *washing his Disciples feet*, the same Night; or the *refraining from Blood, and things strangled*, or *the anointing the Sick with Oyl, in the Name of the Lord*; all which are no less *solemnly* commanded in Scripture, than the Practice of the Outward Supper; and the two last, even after the descending of the *Holy Ghost* upon the *Church*; yet we find therein no express *repeal* for them, more than for the other: All which, we believe were *Temporary*, and *Shaddowy* things; not properly belonging to the *Gospel Dispensation*, and are all alike ceased in Point of *Obligation*: Of which more fully hereafter.

But

But tho' we cannot Join in the Belief of either of the three aforesaid Opinions, concerning the Outward *Sign*, or *Ceremony*, yet we stedfastly and firmly believe (as I have said in the beginning) the absolute necessity of the *Substance*, namely, the *spiritual Supper*, or *Flesh, and Blood of Christ*; by partaking of which the Soul is fed and *nourished* up unto Eternal Life, and without which, the Soul cannot live to *God*. This, with the *Outward Supper*, will be the Subject of my following Discourse.

CHAP. II.

Shewing, (1.) *That as Natural Bodies and things in the Outward Creation, are supported by proper and agreeing Mediums: So likewise the* Soul *of Man, being a Spiritual Substance, is to be fed, and nourished by* Spiritual *Food.* (2.) *A great Objection against the Quakers, concerning the* Light within, *stated and*

and answered; shewing, That by this Divine Principle, *which in Scripture hath various Denominations, the Work of* Salvation *is carried on and perfected in the* Soul. (3.) *That the* indwelling *of* Christ *in true Believers* Souls, *or a higher Manifestation of his* Spirit, *is the true Spiritual* Food, *the* Supper of the Lord, *or* Flesh and Blood of Christ *to them: and not Outward and Eatable things.* (4.) *Several Objections answered in the Series of this Discourse.*

IT's a received *Maxim* among *Men*, in Natural Things, That all *Beings* do depend upon, and *subsist* by, their Proper *Mediums*; and by such things which hold some *Agreement*, and *Proportion*, one with another. Thus the Body of *Man* subsists by Outward Food. Thus *Animal* and *Brutish Creatures*, are sustained by proper *Food*,

Food, the *Products* of the *Earth*, ſuitable to their ſeveral Natures; and thus *Vegetables* are nouriſhed by the *Earth* it ſelf.

And as Natural and Material *Bodies*, and *Things*, ſubſiſt by ſuitable and agreeing *Mediums*, without which they die, or ceaſe to be: So likewiſe the *Soul* of *Man* being a *Spiritual Subſtance*, is to be fed and *Nouriſhed* by *Spiritual Food*, without which it cannot live to God, according to the Saying of Chriſt, *John* 6. 53, *Except ye eat the Fleſh of the Son of Man*, (i. e. Spiritual Fleſh) *and drink his Blood, ye have no Life in you.* Now all Mankind, being Concluded under Sin, and in an Eſtate of Death, by the Fall of *Adam*; The *Lord God*, in his everlaſting Infinite *Goodneſs* and *Mercy*, provided a *Means* for his Reſtoration, in our *Lord Jeſus Chriſt*, the *Promiſed Seed*; who when he outwardly came in the *Fleſh*, did by his *Sufferings* and *Death*, in that prepared *Body*, make the Attonement to his *Father*, all which we fully and ſtedfaſtly *believe*; but withal ſay, that altho' we hold it *abſolutely* neceſſary for us, and all who have had the Knowledge of the *Hiſtory*, to believe in the Outward and Bodily appearance of *Chriſt*, his *Sufferings*, *Death*, *Reſurrection*, *Aſcenſion*, &c. as recorded in *Holy Scripture*. Yet we alſo hold, that a bare *Hiſtorical* Belief thereof, will not do, unleſs a Man alſo lay hold of, believe in, and follow the Di-

ctates

ctates and Guidance of the *Baptizing Power, Grace*, and *Spirit of God*, a Measure of which is given to every Man, by *Jesus Christ*, in order to *mortifie* the *Deeds* of the *Flesh*, and to *cleanse*, *sanctify and set free* from the Power of *Sin*, 1 *Cor.* 12. 7. *Chap.* 6. 11. *Rom.* 8. 1.2, 13, 14. *Gal.* 6. 8.

And when the Soul comes thus to be fitted and prepared, by the baptizing Power and Spirit of our *Lord Jesus Christ*, and made a fit *Temple* for *Christ* by his Spirit to dwell in, 1 *Cor.* 3. 16. *Chap.* 6. 19. Then it is, that the *Soul* comes to be *quickned* to *God*, which was once Dead in Sins and Trespasses, *Eph.* 2. 1. 5. *John* 6. 63. Then it is, that *God* and *Christ* take up their *Abode* in Men. *John* 14. 23. Then it is that *Jesus Christ* comes into the Temple, *viz.* the prepared *Heart*, and *Sups* with Men, and they with him, *Rev.* 3. 20. And then it is that the thus enlivened and quickned *Soul* comes to *feed* and *live* upon the *spiritual Food*, which God has appointed for its Sustenance: Namely, the *Spiritual Flesh* and *Blood* of our *Lord Jesus Christ*, or *Supper of the Lord*, John 6. 55, 56 In the *Participation* of which, the *Soul*, (as I said before) does as certainly and evidently feel unutterable *Joy*, *Comfort*, and *Satisfaction*, as any Certainty Man can have, in visible Objects, or natural *sensation* of *Joy* or *Sorrow* of *Mind*.

But

But as I said in the beginning, this Spiritual Mystery of the *Kingdom*, with others, is hid from the Natural, or Carnal-minded *Man*; and it cannot, nay 'tis impossible to be otherwise, because it's by the *Spirit* they are discerned; according to 1 *Cor.* 2. 14. *But the Natural Man receiveth not the things of the Spirit of God, for they are Foolishness unto him. Neither can he know them, because they are Spiritually discerned.* However, the Natural Mind will be Striving and Labouring by Outward and Natural *Parts*, *Arts* and *Learning*, to comprehend this Mystery with the rest, making use of the Outward Signs, expecting to find it there, some saying this, and some that of it; but all of them end in Uncertainty, for want of *turning* in their *Minds* to the *Spirit* of *God*, which would Manifest, and make known to them the Mystery, according to 1 *Cor.* 2. 9. *to v.* 15. and *Eph.* 3. 5. Shewing, that 'tis the *Spirit*, which *searches*, *reveals*, makes *known*, and *manifesteth the deep things of God.* See those Verses at large, being full to this Point; besides numerous other Texts of Scripture, which at present for Brevity sake I omit: for want of thus Recurring to the Spirit, the Practisers of this Ceremony of *Bread* and *Wine*, have (as I said before) divided themselves, into various *Notions* and *Opinions*, which have produced great Strife and Contention; and some of

these

these have terminated in the Destruction of many Christians. Nevertheless, before I proceed more fully to prove by Scripture, what the real *Flesh*, and *Blood* of *Christ* is, which is the *Spiritual Food*, the *Souls* of true *Believers* are to be fed and Nourished by. I think it Proper in this place, to answer a very great Objection, made by many of our Opponents against us, which has a direct Relation to the present Subject; the Answer to it, will in the End lead me to the Proof of this Point: The Objection is this.

Object. "That the Quakers cast off the "positive Commands and *Institutions* of our "*Lord Jesus Christ*, *Water-Baptism*, and the "*Lord's Supper*; and in the Room of them, "substitute a *Light* within them, which "they say is *Christ*, and is given to all "Men in the World, both *Believers* and "*Unbelievers*. And this *Light within*, "they say also, is the *Flesh*, and *Blood* "of *Christ*, and the *Supper* of the *Lord*, "which all People are to feed upon, and "by it their Souls are to be fed, and "nourished; therefore they do not need the "Outward *Sign*, or *Supper*, while they have "the *Substance* or thing *signified*: So that "hereby they make all sorts of Unbelie-"vers alike, and Equal to Christian-*Belie-*"*vers*, and all Partakers of the *Flesh and* "*Blood of Christ*: In that they say, all "have it within them, while at the same "time

"time, the *Light* within them, they so "highly Value, and Speak of, is nothing "but the Dictates or *Light* of *Nature*, *Na-* "*tural Conscience*, or the Innate *Notions* of "the Mind, *&c.*

This is the Substance of what many of our Opponents have objected against us; wherein 'tis obvious, they neither rightly distinguish our Belief, nor yet rightly Understand the *Scriptures*, as I shall plainly shew; and in regard they represent us, as under a very strong *Delusion*, and in a Fundamental Error; because of our Belief concerning the *Light* of *Jesus Christ within Men*, and which hath been the loud Out-cry and Clamour against us, since we were a People; I shall therefore be necessarily led to Enlarge pretty much upon this Objection, in order to the Clearing our Selves from that *Charge*, as well as proving our Real Belief, (in opposition to all these Charges) agreeable to *Scripture*. And for the better Ease of the Reader's Mind, as well as the more clear and distinct answering this *Objection*, I will reduce it under Three several *Heads*: to each of which, I shall make a particular Answer.

First, That we cast off the positive Commands and *Institutions* of our *Lord Jesus*, viz. *Water-Baptism*, and the *Lord's Supper*.

Secondly, That we Substitute in their Room, a *Light* within, which we say is *Christ*,

Christ, and is given to all Men in the *World*, which they alledge to be the Dictates of *Nature*, Natural *Conscience*, or the Innate *Notions* of the Mind.

Thirdly, That this Light given to all, is the Spiritual *Food* of the *Soul*, the *Flesh* and *Blood* of *Christ*, or *Supper of the Lord*, which *Unbelievers* as well as *Believers* Enjoy, and Partake of, *&c.* Answer,

As to the *First*, of our *Casting off the Positive Commands, and Institutions of Christ*, viz. *Water-Baptism and the Lord's Supper*: This Head requires but a short Reply, in regard I have already treated at Large upon that of *Water-Baptism*, and I hope have plainly and evidently shewn. It had its proper Dispensation under *John* the *Baptist*, and with him ceased in Point of *Obligation*. And next as to the *Supper*, It's now what I am upon, wherein I hope to shew, in the Series of this Discourse, that the practice thereof is not of Obligation upon us: Both which shall be left to the Consideration of the Unbiassed Reader; and so I proceed to the Second Head.

Secondly, As to the *Light within Mankind given to all*, &c. Inasmuch as the *Light* of Christ, is so frequently and positively asserted in Scripture, some of our Opponents will own it in Words, as there declared; but at the same time would obtrude upon us, as if the *Light* we speak of, is another thing;

thing; I think fit therefore to Premise and Declare, That when we speak of this *Divine Principle*, we mean no other thereby, than what is often and repeatedly spoken of and *Testified* to in the *Holy Scriptures*; wherein it goes under several other *Denominations*, as well as *Light*, according to its various *Operations* and *Manifestations* it hath upon the *Soul* of *Man*; As *Light*, because it Manifests and Reproves for Sin, *Spirit*, as it quickens to God, *&c. Grace*, as being the free Gift of *God*; *Seed*, as it grows in the *Heart*; *Leaven*, as it works into the *Nature* of it *self*; with many other *Appellations* which may be found in *Scripture*. Farther, we say and believe that this *Holy Divine Principle* is not of *Man*, or of the *Nature of Man*, tho' it be *in Man*; but is *Supernatural*, and is a *Gift* or *Measure* of *God's Spirit*, and is given, as saith the Holy *Scripture*, to *all* Men, yea, to the *Wicked*, and *strives* with them as long as the *Day* of their *Visitation* lasteth; and until for their disobedience God gives them over to the *hardness* of their Hearts, and to a *Reprobate* Mind, 2 *Cor.* 13. 5. *Gen.* 6. 3. *Rom.* 1. 28. but to them, while he so strives 'tis a *Judge* and *Condemner*, as it is a *Justifier* of those who follow the *Dictates* of it: For it never consented to Evil in any, either in *Thought*, *Word*, or *Deed*; but Condemns for it, and therefore not of the Nature of Fallen Man,

 which

which is Corrupt, and never incites us to Good, According to *Prov.* 20. 24. *Jer.* 51. 17. *John* 15. 5. *Rom.* 8. 7.

Having premised thus much upon our Belief of this *Principle*, I shall now descend particularly to the Proof thereof, according to plain *Scriptures*; wherein I have not observed any one thing more repeatedly *asserted*, and more pressingly *recommended*, than the *Vertue* and *Efficacy* of this *Holy Divine* and *Universal Principle*, in order to the *Salvation* of Mankind, through *Jesus Christ*: And as the *Operations* and *Manifestations* thereof are Manifold, so therefore I shall Comprise some of them under the several following Heads, and in order thereto, begin with shewing,

First, The *Divinity* and *Universality* of this Principle, *John* 1. 1. *In the Beginning* (saith *John* the Evangelist) *was the Word, and the Word was with God, and the Word was God*, v. 3. *All things were made by him*, &c. v. 4. *In him* (the word Christ) *was Life, and the Life was the Light of Men*, v. 9. *That was the true Light, which Lightheth every Man that cometh into the World*. Here the very *Life* of *Christ*, the *Word* of *God*, is said to be the *Light* of *Men*; then surely 'tis *Divine* and *Supernatural*; therefore, methinks, none should ever be so absurd, as once to think the *Life* of God and *Christ* is any part of the *Light* of our

fallen

fallen Nature; the Contrary of which doth appear by its *quality*, in *reproving* the *Evil* in our Nature: And as it appears by these Texts, that this Light is *Divine*, likewise so it's Universal, that it *Enlightens all Men, every Man that cometh into the World*; and consequently, such of all Nations as never so much as heard of the *Personal Appearance* of Christ. This is Confirmed, by what the Apostle *Paul* saith to the *Romans*, Chap. 2. that *God is no Respecter of Persons*; not the *Hearers* but the *Doers* of the *Law shall be justified*; And *v.* 14. *For when* (says he) *the Gentiles, which have not the Law, do by Nature the things contained in the Law, these having not the Law, are a Law unto themselves*, v.15. which shews the *Work of the Law was written in their Hearts*, &c. Let none stumble at the words, *do by Nature*. For, (1*st*,) Neither Gentiles nor Christians could do any thing by their own Nature acceptable to *God*; for all by *Nature are the Children of Wrath*, Eph. 2. 3. (2*ly*,) The plain Sense of the Text, as well as Context, is, that the word *Nature*, is put only as the Natural Effect of this Divine Principle, or the *Law written in the Heart*; and to this agrees the Promise of God by the Prophets *Jeremiah* and *Joel*; That he would make a new *Covenant*, &c. and *Pour* out his *Spirit* upon all *Flesh*; That he would put his Law in their *Inward Parts*, and *write it in their*

Hearts; See at large, *Jer.* 31. 31, *to* 34. *Joel* 2. 28. *Acts* 2. 17. That this Divine *Light* manifests *Evil*, *Condemns*, and *Reproves for it*; Is hated by *Evil Doers*, loved by *all* that *do Well*, whose Works are Approved by it. See *John* 3. 19, 20. *Eph.* 5. 13. Again, *Eph.* 4. 7. *Unto every one is given grace, according to the measure, of the gift of God.* 1 Cor. 12. 7. *The manifestation of the Spirit, is given to every Man, to profit withal.* And as this *Divine Principle* brings *Salvation* to the *Obedient*, so it's given and appears to *all Men* for that *End*, &c. See *Titus* 2. 11, 12. Even to the Pharisees, the worst of Christ's Enemies, the slothful Servant, and to other *wicked Men*, tho' they Rebell against it, dont improve by it, or let it operate in them, *Gen.* 6. 3. *Job* 24. 13. *Nehem.* 9. 20. *Matt.* 25. 15. *Luke* 17. 21. Nay, the Scriptures are positive, that they who have not this Divine *Principle* or *Spirit* of *God*, are none of his, thus *Rom.* 8. 9. *If any Man have not the Spirit of Christ, he is none of his.* These few Scripture proofs are enough to shew the *Divinity*, and *Universal Appearance* of this Divine *Principle* to *all Men*. Then,

Secondly, This Divine Principle is manifested *within Men*; and indeed, it's necessary it should be so, for tho' our *Lord Jesus Christ*, by his *Sufferings* and *Death*, put Man into a Condition of *Salvation*, yet the *Seed* of *Sin* remaining *in him*, by the fall of

Adam

Adam, God has appointed a means *there* for his *Sanctification*; and indeed, according to right Reason, in Natural things, where should a *Remedy* be applyed, but where it may reach the *Wound*, or *Disease*. Our *Lord Christ* says, *Out of the Heart proceeds Evil*, such as *Murders*, *Adultery*, *Blasphemy*, *Theft*, &c. *Matt.* 15. 19. *Mark* 7. 21, 22. And therefore he has graciously appointed the *Remedy* of his *Holy Spirit* there: Thus 2 Cor. 4. 6. *God who commanded Light to shine out of Darkness, hath shined in our Hearts, to give the Light of the knowledge of the glory of God, in the Face of Jesus Christ.* Rom. 1. 19. *That which may be known of God, is manifested in them,* (viz. Men) *for God hath shewed it unto them.* Col. 1. 27, *Christ in you, the Hope of Glory.* Eph. 4. 6, *One God, and Father of all, who is above all, and through all, and in you all.* Phil. 2. 13, *It is God that worketh in you, both to will and to do of his good pleasure.* Even to the wicked *Pharisees* Christ said, *Luke* 17. 21. *Behold the Kingdom of God is within you:* Matt. 25. 18. The slothful *Servant* had a *Tallent*. Again, see *Jer.* 31. 33, 34. *Joel.* 2. 18. 1 *John* 3. 24. 1 *John* 2. 27. *Rom.* 8. 10. 1 *Cor.* 2. 10, 12. *Chap.* 3. 16. To the same purpose, with many more which might be added, to shew that this *Divine Principle* of Christ is *within* Men. Then,

Thirdly, This Divine Principle makes *known*, teaches and *reveals* the very *mistories* of the *Kingdom* of Heaven to Men. Thus the Apostle *Paul*, speaking to the *Corinthians*, of the things of God, says, 1 Cor. 2. 10. *God hath revealed them unto us by his Spirit, for the Spirit searches all things, yea the deep things of God*, Ver. 12. *Now we have received, not the Spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God.* That this divine Principle, is the very Touchstone of Spiritual knowledge: 1 *John* 3. 24. *Hereby we know that he abideth in us, and we in him, by the Spirit which he hath given us.* Chap. 5. 10, *he that believeth on the Son of God, hath the witness in himself. That no Man knows the things of God, but the Spirit of God*, See 1 Cor. 2. 11. Many more Texts to the same purpose, I could Cite for proof of this Head, which for brevity I pass by.

Fourthly, That we are to *worship God* by and in this Holy Divine Gift, take these following Texts, *John* 4, 23. *Woman*, (saith Christ to the *Samaritan*) *the Hour cometh, and now is, when the true worshippers shall Worship the Father in Spirit and in Truth; for the Father seeketh such to Worship him.* Ver. 24. *God is* (saith he) *a Spirit, and they that Worship him, must Worship him in Spirit and in Truth.* Here *Christ*, the Truth himself,

ſelf, tells us plainly how *God* is to be *worſhipped* by the true *worſhippers*; and that it *muſt* be in the *Spirit*, which *Spirit* is *Inwardly* to be waited for, in order to enable all truly to worſhip him aright: And oh! that all who depend ſo much upon outward and *bodily Worſhip*, by *Signs* and *Figures*, would rightly Conſider this ſaying of our *Lord Jeſus Chriſt*. Again, *Phil.* 3. 3. *For we are the Circumciſion which worſhip God in Spirit, and rejoice in Chriſt Jeſus, and have no confidence in the Fleſh.*

Fifthly, We cannot *pray to God acceptably*, but in and by the *Spirit*, viz. *Rom.* 8. 26. *the Spirit alſo helpeth our Infirmities, for we know not what we ſhould pray for as we ought, but the Spirit it ſelf maketh interceſſion for us, with groanings that cannot be Uttered.* 1 Cor. 14. 15, *I will pray with the Spirit*, &c. *I will ſing with the Spirit.* Eph. 6. 18. *Praying always, with all prayer and ſupplication in the Spirit.* And again, ſee Jude Ver. 20. *Praying in the Holy Ghoſt.*

Sixthly, As I have ſhewn by plain Scripture, that this *Principle is Divine*, is *Univerſal*, and *within Men*, and does *reprove* and *condemn* for *Sin*, reveals the *Miſteries* of *God*, and teaches to *Worſhip* and *Pray* unto him aright, *&c.* And that thoſe who have it not, are none of Chriſt's; So likewiſe I ſhall farther ſhew, that it *Waſhes* and *Sanctifies* from *Sin*, and leads into all Truth,

and finally, makes the Obedient, *Children of God*, and *Heirs* with *Christ*: For proof of which, take these following Texts, *Rom.* 8. 13. *If ye live after the Flesh ye shall Die, but if through the Spirit, ye do mortifie the deeds of the Body, ye shall Live.* Mark here the Efficacy of this Divine Principle, in destroying the very root of Sin, and that Believers are *Washed* and *Sanctified* from the grossest Sins, and *justified* in the *Name*, (i. e. Power) and by the *Spirit* of *God*. See *Rom.* 6. 11. Again, *Rom.* 8. 2. *The Law of the Spirit of Life in Christ Jesus, hath made me free from the Law of Sin and Death*; And *that there is no Condemnation, to those who walk after the Spirit.* See the foregoing Verse, *John* 16. 13, *When the Spirit of Truth is come, he will guide you into all Truth.* Rom. 8. 14. *As many as are led by the Spirit of God, are the Sons of God.* Ver. 16. *the Spirit it self beareth Witness with our Spirits, that we are the Children of God.* Ver. 17. *and if Children, then Heirs, Heirs of God, and Joint Heirs with Christ.* These few Texts (of the multitude I could bring) may suffice to prove the above assertion, and tho' I have, I confess, been pretty large in citation of Scriptures, upon the several foregoing Heads; and the more in regard we have been greatly reproached for our Belief in this *Divine Principle.* Yet very short, in adding numerous Texts more which

which I could have brought for farther Proof of each *Head*: However, those cited do abundantly and very plainly prove the *Divinity*, *Universality*, *Vertue* and *Efficacy* of this Holy *Divine Principle* in Men; in order to the *Salvation* of *Mankind*, through *Jesus Christ*. And tho' the *Scriptures* do so often Call this Divine Principle *Christ*, and we after them do the same: Yet none are to Understand, that they, or we do mean his Immense fulness; but a Measure or *Manifestation* of his Divine Spirit, according to 1 *Cor.* 12. 7. *given to every Man to Profit withal*; And *Eph.* 4. 7. *But unto every one of us is given Grace, according to the Measure of the Gift of Christ*; I shall give a Text or two more, before I end this Head, and then proceed to some Objections, and make some short Observations thereon.

I presume that none called Christians, will deny, that all Men ought to be *Regenerated*, born again, and become *New Creatures*, in order to the *Salvation* of their *Souls*; agreeable to the Apostle *Paul.* 2 *Cor.* 5. 17. *If any man be in Christ, he is a New Creature, Old things are past away; behold all things are become New.* Gal. 6. 15. Neither *Circumcision*, nor *Uncircumcision* availed any thing, but a *New Creature*. Thus then, If he that is in *Christ* be a *New Creature*, Consequently such a *New Creature* is in *Christ*; and if all Christians ought to

to be *New Creatures*, as all must confess, then all Christians ought to be in *Christ*; consequently none can *come to, or be in Christ*, or be Sons of *God*, but such as are *led* by the *Spirit* of *Christ*, Rom. 8. 14. and as Positive the same Apostle is, None are Christ's, but such as have his *Spirit*. Thus *Rom.* 8. 9. *If any Man have not the Spirit of Christ, he is none of his.* From whence I observe, That if these Scriptures, with those before cited, be true, as to be sure they are; Then I conceive this Dilemma will naturally fall upon our Opponents, either to confess they have this *Spirit*, or *Divine Principle* in them, and ought to be led and guided thereby, as the *Scriptures* direct, or *Deny* that they have it; If they should do the latter, the Consequence will be, that they must therewith deny that they are the *Children*, and *Sons* of *God*, and *None of Christ's*. This, I presume, they will by no means assert; If not, then the former is proved in Course, That it is by the Immediate Work and Operation of this *Divine Principle* within Men, by which they are made *New Creatures*, *Children* and *Sons* of *God*, &c. as before is proved.

Now is it not very Admirable, that while the *Scriptures* are thus full and plain; and (as I said before) no One thing in that Book of *God* is more repeatedly recommended, than the *Dictates*, *Guidance* and *Revelation* of this *Divine Principle* of *Light*, *Grace* and

Spirit

Spirit. That they who pretend the *Scriptures* are their *Rule*, (and we also say, It is the best *Outward Rule* in the World) should so far over-look, or want to have it proved to them, what this good Rule doth so often and pressingly recommend unto, as the only Means through *Christ*, for the Salvation of their *Souls*; I intreat them to Consider the reason of it; and whether it is not because their Minds have been too much *Outward*, and too little *Inward*, where this Pearl of great *Price* is to be found; even the *Spirit of Truth*, *the Anointing within*, which is able, and will lead and *guide* the Obedient into all *Truth*; See 1 *John* 2. 27. *John* 16. 13. I could say abundance more concerning this Unspeakable Gift; For my Soul at this time, as at many others, is Toucht with the Admiration of the Love of *God*, in bestowing this inestimable *Treasure* upon *Mankind*, and in Humility I can say, I have often blest *God* for the secret Reproofs, and other Operations of it upon my Soul; which for brevity's sake I shall be silent in, and proceed to an *Objection*; which tho' made by many of our Opponents, yet is (as I conceive) a weak and inconsiderate one; *viz.*

Object. "That many who have pretended "to be led by the Illuminations and Inspi-"rations of the Spirit, have taken the Sug-"gestions of their own Minds and Fancies,

"and

" and others, even the Delusions of Satan, " instead thereof; which is demonstrable, " by their running into wild, nay wicked " Notions and Practices: By which it ap- " pears, how Dangerous a Thing it is, for " Men to depend upon the Principle you " speak of; but more especially while we " have the Revealed Will of God, in the " Holy Scriptures.

Answ. The Question is not, What Mistakes, *&c.* Men may, and have Run into, while they have pretended to the *Spirit*; But whether the *Spirit* is not the Thing to be minded, and *followed?* which I have very plainly proved from Scripture that it is. (2*ly*,) As to the *Mistakes*, &c. of Men; That's no more than what has hapned from the Beginning; as well under the Old Law, as under the *New Covenant*: Nor is there more reason for this Objection, Then that, Because false *Prophets*, and false *Ministers*, have pretended to the Leadings and Revelations of the *Spirit*: Therefore, or for that reason, the *Spirit* of *God* was not to be regarded or depended upon; which was, and is the Foundation of all the true *Prophets* and *Ministers* of *Christ*. But, (3*ly*,) To bring it more Close home, even to the Objectors themselves; Don't they, and the Protestants of many Perswasions say, the Scriptures are the *Rule of Faith and Practice?* Yet how widely, and even *fundamentally* have they *differed* in many

many Points of *Faith* and *Doctrine*; and thereupon ſome of them have held, and practiced *wrong* things, as well as *perverted* the very Intention of the *Scriptures*; while at the ſame time each ſort have pretended to the *Scriptures* for their *Rule*: and *Warrant*, in ſo *believing*, and *practicing*: (a moſt pregnant Inſtance whereof, among the reſt, we have in this very Subject of the *Supper*, in which they ſo widely differ.) Were therefore, or are the *Scriptures* in the *Fault*? or will they allow, or ſay that from thence the *Scriptures* ought not to be depended upon, *believed*, and the things therein recommended, taken Notice of and *Practiced*? I ſuppoſe they will not; no more then (ſay we) ought the *Spirit* of *God*, from whence the *Scriptures* proceeded, and the Holy Men of *God* ſpake, and which the *Scriptures* themſelves ſo abundantly *direct* unto) be neglected, or not minded, becauſe ſome who have pretended to it were miſtaken, were not good Men, or did wicked Actions. Having (as I think) obviated this Objection, I ſhall proceed to another, in my Opinion, not unlike to it.

Object. "If this Principle, which you "ſay is given to all Men, be *Holy* and *Di*-"*vine*, as you affirm, How comes it to paſs "that there are ſo many *Wicked* and *Un*-"*godly Men* in the *World*: Since you ſay, "'Tis given to all, in order to make all "Men *Good*?

Anſw.

Answ. (1*st*,) By way of Retortion, as I did just now in Case of the *Scriptures*: I say, since a great Part of Christendom do believe, and affirm, that the *Scriptures* are their *Rule* of *Life*, and *Manners*; how comes it to pass, that so many Millions of them are so abominably *wicked* in their *Practices*? If they say, 'tis because they don't follow and practice what the *Scriptures* direct unto: We say the same, concerning this *Divine Principle*, 'Tis given to all for their good, and benefit; but if they will not mind or follow it, the Fault is in themselves, and not in the *Principle*. And as the *Scriptures* are not to be *blamed*, nor disregarded; for the Evil Manners of such, who pretend to them as their only Rule: So neither is the *Spirit*, *Light* or *Grace* within Men (which the Scriptures do so pressingly recommend unto) to be neglected, or disregarded, because Evil Men do not believe in, and follow the *Dictates* of it. Again, (2*ly*,) To Confirm this from Scripture, we find a *Talent* was given to the Evil and Slothful Servant, as well as to the Diligent, *Matt.* 25. 15. *to* 30. And 'tis very plain, 'twas given for Improvement, and the fault was not in the *Talent*, but in him that did not *improve* it; for which he was justly Condemned, and his *Talent* taken away and given to another that had been faithful. This *Talent* or *Gift* is still the same *Principle*, tho' under a different

ferent Name; and as hath been already shewn, is given to Evil, as well as to *Good Men*: And that which is the *Fault*, and will be the *Condemnation* of *Bad Men*, is their not *believing* in, and *refusing* to be *led* or *guided* by it, in order to their *Improvement*. All which I could prove more largely, by several other *Scripture* Texts, but forbear, as thinking, This short, tho' plain *Proof* may suffice to shew the Reason, why all Men are not *good*, tho' they have this good Principle in them: thus I conclude upon the Second Head of the First great Objection, and shall proceed,

Thirdly, "The Quakers say, this *Light*, "or *Principle* is given to all Mankind, and "is the *Spiritual Food* of the Soul, the *Flesh* "and *Blood* of *Christ*, or *Supper of the Lord*, "which the Unbelievers, as well as the Be-"lievers, have in them; consequently they "have and do partake of, and enjoy this "Spiritual Supper of the Lord, *&c.*

Answ. *First*, This Objection doth (as I said before) shew that the Objectors don't rightly distinguish our Belief; neither indeed, doth it appear thereby, that they rightly understand the plain *Scriptures* that have Relation to the *Spiritual Supper* of the *Lord*; otherwise they would not have thus Objected. I have already shewn the *Universality* of this *Divine Principle*, and that

it

it appears to *every Man*, even to *Bad* Men, while the Day of their Visitation lasteth: And as I have thus done, so I need say no more as to that; But I must farther add, in Answer to this *Objection*, That the People, called *Quakers*, never believed or said, that this *Divine Principle* was, or ever will be the *Spiritual Supper* of the *Lord* to the *Disobedient*, who continue in Rebellion against it: On the contrary, We say, and Believe, It is a *Reprover* and *Condemner* of such, let them be of what *Religion* or *Profession* they will, and particularly any of those called *Quakers*, who don't walk agreeable to the Dictates of it, are not only *Reproved*, and *Condemned* in their *Consciences* by it; But the greater will be their *Condemnation*, because they (Especially) pretend to believe in it. And that it is a Condemner to the Wicked and Disobedient. See *Nehem.* 9. 20. 26. *Job* 24. 13. *John* 3. 20. But,

Secondly, We believe that those who *Love*, and follow the *Guidance* of this Holy *Divine Principle*, have it Operating in their Souls, to the *Cleansing*, *Purifying*, *Preparing*, and making them Fit Temples for our *Lord Jesus Christ* by his Spirit to come into, whose Presence gives Life to the Soul, and is the true Food thereof, according to *John* 6. 35, 55, 56.

Having

Having Ended with that great Objection, I ſhall now prove at large by Scripture what the true *Supper* of the *Lord*, or *Spiritual Fleſh* and *Blood* of Chriſt *is*, which is abſolutely neceſſary for all true Believers to Partake of. In order to it, I ſhall firſt Cite ſome Scripture *Texts*, to prove, the *Incoming*, and *Indwelling* of *Chriſt* in the *Souls* of true *Believers*: And next, that his *Preſence* there, in and with his *Spiritual Fleſh* and *Blood*, is the true and living *Food* of their *Souls*; both which are inſeperable the one from the other, 1 *Cor.* 6. 19. *Know ye not*, (ſaith *Paul* to the *Corinthians*) *That your Body, is the Temple of the Holy Ghoſt which is in you, which ye have of God*, &c. Again, *Chap.* 3. 16. *Ye are the Temple of God, and the Spirit of God dwelleth in you.* Our Lord Jeſus Chriſt calls himſelf the *Comforter*, the *Spirit of Truth*, the *Holy Ghoſt*; which, as he told his Diſciples, he would ſend them, So likewiſe he told them, He would be in *them*, and *dwell in them*, and *abide with them for Ever.* See *John* 14. 16, 17. and *v.* 20. *At that day, ye ſhall know* (ſays he) *that I am in my Father, and you in me, and I in you*, v. 23. *If a man love me, he will keep my Words, and my Father will love him, and we will come unto him, and make our Abode with him.* The Apoſtle to *Timothy*, 2 Tim. 1. 14. *The Holy Ghoſt, who dwelleth in us*; Again *Rom.* 8. 9.

But ye are not in the Flesh, but in the Spirit, if so be that the Spirit of God dwell in you: And lest any should Object, as some have done in our Day, that the Gift of the Spirit was peculiar to the Apostles, or some particular Persons, and not to all; he adds, *v. 9. Now if any man have not the Spirit of Christ, he is none of his.* That is, if by sinning out their Day, 'twas taken from them, which *David* prayed against, *Psal.* 51. 11. for so we are to understand it, since it was Universally given to all Men; and as an Infallible Token, by which the People of God may know, that Christ by his Holy Spirit *dwelleth in them.* The Apostle *John* tells them thus, 1 *John* 3. 9. 24. *Whosoever is born of God, doth not commit Sin, for his seed remaineth in him, and he cannot sin, because he is Born of God, and hereby we know, that he abideth in us, by the Spirit which he hath given us.* Again, see *Chap.* 4. 13. *Chap.* 5. 6. 10. with *Rom.* 8. 11. to the same Purpose, and that it is the *Spirit*, which beareth *witness* with our *Spirits*, &c.

Now as Men come to be *regenerated*, *born again*, and made *New Creatures*; and Sin comes to be so mortified in them, by vertue of this *Holy Principle*, or *Seed of Life*, as that their Bodies become his Temple, and he comes in, takes up his *Abode*, and *dwells in them*; then it is, that his *Spiritual Flesh and Blood* becomes their *Spiritual Food*, or

Supper,

Supper, agreeable to what our Lord Jesus Christ said, *Rev.* 3. 20. *Behold, I stand at the Door* (*viz.* the Heart) *and knock, If any man hear my Voice, and open the Door, I will come in to him, and Sup with him, and he with me.* This is the Condition, *viz.* Hearing him by his *Spirit* at the Doon of their *Hearts*, where he knocks in order to be Heard and Let in; the *opening* it is done by their *Obedience* to the Requirings of his Spiritual Call; by which they come to witness *Christ* to Come in, *viz.* by a higher Manifestation, or more plentiful Effusion of his *Life*, *Power* and *Spirit*, and Sup with them, and they to Sup with him: Hence it appears undeniably Plain from Scripture, that the Incoming, and Indwelling of *Christ*, in the *Souls* of the Regenerated and New Creatures, is the true *Supper* of the *Lord*, the *Kingdom* of *God*, which consists in *Righteousness*, *Peace*, and *Joy* unspeakable in the *Holy Ghost*. Here will be no need of *Signs*, or of outward *Bread* and *Wine*, to put such in Remembrance of him, whom they Livingly and Spiritually feel in their Souls. Then as to those who are gradually growing in Grace, and have not attained to so high a State in Christ, I shall speak hereafter.

And yet farther from the 6th of *John*, I will shew what this *Flesh* and *Blood* of *Christ*, the Spiritual *Food* of the Souls of

true Believers is; we find in that Chapter, the Multitude followed Christ (as he told them) because of the Loaves, and Fishes; and therefore to put them in Mind, that they ought to seek more after Heavenly than Temporal Food, and to rectify their Carnal Notions, concerning the outward Manna, which they esteemed the Bread from Heaven; he thereupon informs them who, and what this Bread is; V. 23. *For the Bread of God is he, which cometh down from Heaven, and giveth Life unto the World*, v. 48. *I am that Bread of Life*, v. 50. *that a man may Eat thereof, and not die*, v. 51. *I am* (says he) *the living Bread, which came down from Heaven: If any man Eat of this Bread, he shall live for ever*, v. 53. *Except ye Eat the Flesh of the Son of Man, and Drink his Blood, ye have no life in you*, v. 54. *Whoso eateth my Flesh and drinketh my Blood hath Eternal life*, v. 55. *My Flesh is Meat indeed, and my Blood is Drink indeed*, v. 56. *He that eateth my Flesh, and drinketh my Blood, dwelleth in me, and I in him*, v. 57. *He that Eateth me, even he shall Live by me.* I could Cite more Texts out of this Chapter to the same purpose, but these may suffice to shew *What* the *Flesh* and *Blood* of *Christ* is, as also the blessed Effects thereof, or his Indwelling by a larger Manifestation of his holy *Spirit* and *Life*, in the Hearts of true Believers: Upon which I shall make a few Observations.

First,

First, That this *Flesh* and *Blood* of *Christ* here spoken of by himself, is his Spiritual and not his *Outward Body*, appears most plainly; (1*st*,) From what he said to his Followers, some of whom were called his Disciples, who yet by reason of the Carnality of their Minds, understood those Sayings to mean his Outward *Flesh* and *Blood*, as appears, *v.* 52. and were therefore so offended, that after that, they walked no more with him, *v.* 66. But before their going, in order to the better Informing their Judgments, he tells them, *v.* 63. *It is the Spirit that Quickneth, the Flesh profiteth Nothing; The words that I speak unto you, they are Spirit, and they are Life*; as much as to say, don't mistake me, It's my Spiritual *Flesh* and *Blood*, I mean, which ye are to Eat and Drink of, and not my Outward Body of *Flesh* and *Blood*, which you see; and this is Confirmed, (2*ly*,) By his saying *Himself* was the *Bread* of *God*, which came down from *Heaven*, of which they were to Eat; Consequently it must be his Spiritual *Body* or *Life*, which was before he had that prepared *Body* of Flesh and Blood given him by his Father to do his Will in; according to 1 *Cor.* 10. 4. *Heb.* 10. 5. (3*ly*,) Because his *Outward Body* of *Flesh* and *Blood* came not directly down from Heaven, but partook of the Nature of Man from the Virgin *Mary*. Tho' we allow the Out-

ward Body it ſelf, had a Heavenly Original; and in this, ſo far as I have read, do all Proteſtants agree: But to proceed,

Secondly, The wonderful *Vertue* and *Efficacy* of this Spiritual *Fleſh* and *Blood* of *Chriſt*, appears from what the Text ſays, they who *Eat* and *Drank* it, had *Eternal Life* thereby.

Thirdly, The abſolute *Neceſſity* thereof appears, that except they did Eat this *Fleſh*; and Drink this *Blood* of *Chriſt* they had no *Life* in them; that is, they remained Dead in Sins and Treſpaſſes, conſequently were in a State of Condemnation; whereas on the other hand, they who *Eat*, and *Drank* thereof, ſhould live by *Chriſt here*, as well as *live* with him for *Ever hereafter*.

Fourthly, By Eating and Drinking this Spiritual *Fleſh* and *Blood* of *Chriſt*, the true Believers dwell in *Chriſt*, and Chriſt in them; which indwelling of *Chriſt* in them, or larger Appearance and Manifeſtation of *Chriſt* in *Spirit*, is the *Bread*, and the *Cup* of *Bleſſing*, the true *Communion* of Saints; Spoken of by the Apoſtle *Paul* to the Wiſe, among the *Corinthians*, 1 Cor. 10. 16. and that *Supper* of the *Lord*, Rev. 3. 20. which *Bread* and *Cup* our Opponents would have to be the Outward *Bread* and *Wine*. But of this hereafter.

This Spiritual *Fleſh* and *Blood of Chriſt*, is even the very Mark, which all who are called

called Christians, should aim at, and press after, for it is the Ultimate Design of all true *Religion*. The Earnest of that Inheritance which is hereafter to be Enjoyed by the Saints in Light: In the Enjoyment of which, the Soul in this Life doth feel unutterable Joy, Comfort and Satisfaction; according to *Rom.* 14. 17. *The Kingdom of God, is Righteousness, and Peace, and Joy in the Holy Ghost*; and that this is attainable by Obedience to, and following of this Divine Principle of *Light*, *Grace* and *Spirit* within Men, I have already shewn at Large: which is neither tied unto, nor has it any necessary dependance on the Outward *Bread* and *Wine*, called the *Lord's Supper*; of which more in its place.

If any should ask me, whether none do partake of this Spiritual *Flesh* and *Blood* of *Christ*, but those who have attained to this high Estate and Condition in *Christ*; I answer in a few Words; That as *God* gave the Children of Israel *Manna* from Heaven, to Support them in their Outward Travel through the Wilderness, which was a Type of the Spiritual Travel of true Believers, under the *Gospel*. So likewise God in his tender Mercy is pleased many times to *arise* by this *Divine Principle*, in the Hearts of such Spiritual Travellers, in a Refreshing and Comfortable Manifestation; in order to Strengthen and Encourage them in their

Spiritual Journey, when they are weary, Hungry and a Thirſt, until they arrive to the more full fruition of this Heavenly Condition I have been ſpeaking of, whereof the Outward Land of *Canaan* was alſo a Type; But the Operation of this *Divine Gift*, after this manner, is a Myſtery to thoſe who are unacquainted with the Work of the Spirit; which Myſtery might be illuſtrated by many Compariſons, but at preſent I ſhall only particularize the *Wind*, the *Rain*, and the *Sun*; whereof tho' each be in it ſelf, always the ſame, in Nature and Kind; yet ſometimes (according to Divine Providence) the *Wind* bloweth *freſher*, the *Rain* falleth more *freely*; and the *Sun* ſhineth more *clearly*, than at other times; And thus the Merciful *Lord God*, as a Tender Father, ariſes in the Hearts of true Believers, in a lower or higher Manifeſtation of his *Spirit*, as in his *Divine Wiſdom* he ſees it ſuitable to their States and Conditions. But I wave any farther Enlargement upon this, well knowing, that all they, who have, and ſhall come to Travel in this Way, have and will find the Experience of it in themſelves, while 'tis Impoſſible by all that can be ſaid, to make the Unexperienced, who believe not therein, to have a Right Notion of it.

Thus

Thus having ſhewn what the True, and abſolutely Neceſſary *Supper* of the *Lord*, or Spiritual *Fleſh* and *Blood* of *Chriſt* is, which all true Believers are to partake of, and without which they cannot live unto God in Spirit; I ſhall proceed to conſider the *Outward Supper*.

CHAP. III.

Shewing, (Firſt the ſeveral accounts, which the Evangeliſts, *and the Apoſtle* Paul *do give of the* Supper *or* Paſſover, *&c.* (2.) *That the uſing* Bread *and* Wine *at the* Paſſover, *was a cuſtom among the Jews.* (3.) *Several obſervations upon the uſe, and what was ſaid by* Chriſt, *and the Apoſtle* Paul, *concerning the* Bread *and* Wine; *Shewing the End propoſed therein, was the* Remembrance of Chriſt, *&c And not that the Parta-*

Partakers thereof, should therein receive the Flesh *and* Blood *of* Christ, *either* Really, *or as some call it*, Sacramentally. (4.) *That the Scriptures do no where place such Vertue or Efficacy in the use thereof, nor give it such high Names, and* Epithets, *as do our Opponents.* (5.) *Shewing, that* 1 Cor. 10. 16. *Does not mean Outward* Bread *and* Wine, *but the Inward* Communion of Saints. (6.) *That the Death of* Christ, *may be rightly and truly remembred, without the use of* Bread *and* Wine.

HItherto I have chiefly treated upon shewing what the true *Flesh* and *Blood* of *Christ*, or *Supper* of the *Lord* is, and the way and means by which true Believers do attain unto, witness and enjoys it, without any (nor indeed hath it any)

ny) neceſſary relation to the Ceremony of *Bread* and *Wine.* I now come to conſider the latter; Namely, the *Outward Supper*; wherein I ſhall firſt Cite the Scripture Texts relating thereunto, which ſome do account ſeem to carry weight for that practice; And next I ſhall conſider the Nature, Uſe and Limitation thereof.

The time drawing near, wherein our *Lord* and *Saviour Jeſus Chriſt* was to be offered up, according to the will of his Father; was very deſirous to eat the Paſſover with his Diſciples before he ſuffered; ſaying, *Luke* 22. 15. *With deſire, I have deſired to eat this Paſſover with you, before I ſuffer.* *Matthew* gives the relation of the Supper thus, *Matt.* 26. 26, 27, 28, 29. *And as they were Eating*, viz. (the Paſſover) *Jeſus took Bread, and bleſſed it, and brake it, and gave it to the Diſciples, and ſaid, take, Eat, this is my Body, and he took the Cup, and gave thanks, and gave it to them, ſaying, Drink ye all of it, for this is my Blood of the New Teſtament, which is ſhed for many, for the Remiſſion of Sins. But I ſay unto you, I will not Drink henceforth of this fruit of the Vine, until that Day, when I Drink it new with you in my Father's Kingdom.* *Luke* ſays, *Chap*, 22. 18. *Until the Kingdom of God ſhall come.* *Mark* gives the relation much after the ſame manner, *Chap.* 14. 22. *And as they did Eat*, &c. *John* gives a ſhort relation

tion of *Christ*'s Eating the *Passover*, which he calls the Supper, *viz. Supper being ended, he* (Jesus) *ariseth from Supper.* See *John* 13. 1, 3, 4. But says not a word of the *Bread* and *Wine*; all those three Evangelists make no mention of any thing like a command for the future, only that Christ bid them *Eat* and *Drink*, which they did. *Luke* gives an account much after the same manner as doth *Matthew* and *Mark*, with this addition: When he gave them the Bread, *Luke* 22. 19. *This is my Body, which is given for you, this do in Remembrance of me. Paul* says, 1 *Cor.* 11. 24. *Broken for you.* In which Chapter to the *Corinthians*, the Apostle *Paul* speaking to them, concerning the great abuse they committed; while they pretended to imitate the *Lord*'s *Supper*, some of them being *Drunken*, others *Hungry*, he reprehended them. *Ver.* 22. *What* (says he) *have ye not Houses to Eat, and to Drink in; or despise ye the Church of God, and shame them that have not, what shall I say to you? shall I praise you in this? I praise you not.* Hence it appears, that they who had not Houses to Eat and Drink in, being as we may suppose the Poor; did use to Eat at these Meals, as well as they who had Houses; which shews that common Eating, was joyned with the use of *Bread* and *Wine*. But the Apostle proceeds thus, *Ver.* 23. *For I have received of the Lord,*

that

that which also I delivered unto you, that the Lord Jesus, the same Night in which he was betrayed, took Bread, &c. And so goes on relating matter of Fact, much after the same manner, as before Cited; and in *Ver.* 26. *Adds, for as oft as ye do Eat this Bread, and Drink this Cup, ye do shew the Lord's death. till he Come.* I am thus large in Citation of Texts, because our Opponents shall have no reason to say I miss any which seem to carry Authority for the practice, as well as to shew the Foundation upon which they ground their practice of *Bread* and *Wine*; and withall do give such *Epithets* to it, that are not to be found in Scripture, neither will the *Scriptures* bear, as I shall shew anon. As to what the Apostle *Paul* says, of his receiving it of the *Lord*, as also what he farther says, concerning their Eating, and Drinking unworthily, I intend fully to Consider in the next Chapter, in the mean time, I shall in this, make some Observations upon the above Texts, *&c.*

First, we may observe, that this *Passover* which *Christ* ordered to be prepared for him, and which he *Eat* with his *Disciples* in the Evening, as it was called. So it was a *Real Supper*, and was a Jewish Rite, commanded to be observed under the Old Law; And as I have Read, Historians do so relate it, particularly *Paulus Riccius*, in his *Celestial Agriculture*: *Godwin*, in his *Eccle-*

siastical

ſiaſtical Rites: *Lightfoot*, in his *Temple Service*: Do all ſay, that it was alſo a Cuſtom among the *Jews*, in the Eating thereof, for the Maſter of the Family to take *Bread*, and *bleſs* it, likewiſe taking a Cup of *Wine*, did the ſame, diſtributing it round to the Company; So that there was nothing new, or ſingular in the bare Fact (of taking, bleſſing, breaking, and diſtributing the *Bread* and *Wine*, but what was uſual at the *Paſſoven*) and a complyance in *Chriſt*, with what was a *Cuſtom* among the *Jews* before.

Now we find that our Lord *Jeſus Chriſt* many times, and upon ſundry occaſions, very ſharply *reprove* and *upbraids* his Diſciples for the hardneſs of their Hearts, and Unbelief, particularly *Matt.* 8. 26. *Chap.* 14. 31. *Mark* 8. 17, 18. with other places. And tho' he had oftentimes before endeavoured to inculcate into them the neceſſity as well as benefit of his going away; They were notwithſtanding, as Sorrowful to hear, as Averſe from the belief of it, for proof of which, I ſhall Cite a few Texts, and then return again to the preſent Occaſion.

John the Evangeliſt, in his 14, 15, and 16 *Chapters*, gives a large relation of what Chriſt ſaid to his Diſciples concerning his going away, and returning again to them, wherein he (Chriſt) inforces it to that degree, as to tell them plainly, *Chap.* 14. 28.

If

If ye loved me, ye would Rejoice, because I said, I go unto the Father, &c. And this he said after he had told them, *Ver.* 16. 26. That he would not leave them *Comfortless*, he would *Come to them*, be *in them*, be their *Comforter*, *teach them all things*, and *abide* with them for *Ever*. Yet notwithstanding all these Gracious and Comfortable promises, We find they were very Sorrowful, to hear of his departure; as appears by *John* 16. 6, 7. *Because* (says he) *I have said these things unto you, Sorrow hath filled your Hearts, nevertheless I tell you the Truth, It is expedient for you, that I go away; for if I go not away, the Comforter will not come unto you; But if I depart, I will send him unto you.* We also find, that in the relation *Matthew* gives concerning Christ's telling his Disciples of his *Death*, and *Rising* again the third Day; that *Peter* in particular, was so Averse to the believing of it, that he undertook to Reprehend Christ for saying it: *Matt.* 16. 22, 23. *Then Peter took him, and began to rebuke him, saying; Be it far from thee Lord, this shall not be unto thee. But he* (Christ) *Turned and said unto Peter, get thee behind me Satan, thou art an Offence unto me, for thou savourest not the things that be of God, but those that be of Men.* And as Christ had often told them before of his Death, so now being ready to be offered up, and to leave them, he

he takes another occasion at this *Supper*, in distributing to them the *Bread* and *Wine*, to remind them of it again, and in order to make his *Death* and departure the more easy to their *Sorrowful* Spirits, till his *Coming again*, according to his Promise, he tells them figuratively, by breaking the Outward *Bread*, and distributing the Outward *Cup*, that his *Body* was to be *given*; as *Luke* saith, *Broken*, as *Paul* saith, for *them*, and his *Blood*, shed for the remission of *Sins*. Then adds passingly, *This do in Remembrance of me*; which, as the Apostle *Paul* explains, as often as they did it, 'twas to shew his *Death*, *till* he *Came*; consequently when *he came*, the obligation thereof Terminated, which coming (we say) was in Spirit, or by the plentiful Effusion of the *Holy Ghost*, notwithstanding the Practice thereof might be continued; all which I have hinted in the beginning, and shall have Occasion to speak unto more particularly hereafter. But,

Secondly, We may observe, in reading the Scriptures, that our Lord Jesus Christ spake most things he said Figuratively, and in Parables; nay, it's said, *Matt.* 13. 34. *Without a Parable, he spake not to the Multitude.* Many of these Parables we find his Disciples did not presently understand. And no doubt, but the frequency of his using Parables, Comparisons, and Similies, was in

in order to draw their minds from *Natural* to *Spiritual* things, for as yet they were (in many Cases) but weak in *Faith.* Now for proof of his figurative ways of Speech, I will give a few instances from Scripture; after which, I shall shew from some words in the foregoing *Texts*, he so spake; when he called the Outward *Bread* and *Wine*, his *Body* and *Blood.* Thus *John* 4. 14. Christ took occasion from the Womans drawing *Water* at the Well of *Samaria*, to tell her of *Living Water*, by which he meant his *Spirit.* Again, *John* 2. 19. Speaking to the *Jews* of destroying the *Temple*; They understood the Outward Temple; while he meant the Temple of his *Body.* Again, *John* 6. When the Multitude followed him for the *Loaves* and *Fishes*, he thence takes occasion to tell them of *Bread* from *Heaven.* And *Matt.* 16. 6, 7. bidding his Disciples to beware of the *Leaven* of the *Pharisees*, and *Sadduces*; they thought he meant the *Leaven* of *Bread.*

The use I make of the foregoing Instances, is not only to shew the figurative ways of Speech which *Christ* very frequently used, but withal, to prove, that altho' the words he spake above, had a *double* signification, Yet the things included under such words, had not any *necessary Relation* to, or were *Tyed* one unto the other; And as it is plain the above have not, or are not; so neither

doth it appear from *Scripture*, that *Bread* and *Wine*, which he figuratively calls his *Body*, and *Blood*, have any such *necessary Relation*, or are tyed unto the *Body* and *Blood* of *Christ*, so as the Partakers of the Outward, do also Partake, either really, or (as they call it) Sacramentally of the *Inward*, but the very use, and end thereof, was as before is related, of which more presently.

Having thus shewn by these few Instances, some of the *Figurative* ways of Speech which Christ used, together with the use I make of them, I shall now likewise shew that he so spake, when he called the Outward *Bread* and *Wine*, his *Body* and *Blood*. Thus, *Matt.* 26. 27, 29. *He took the Cup and gave thanks, and gave it to them saying, Drink ye all of it. But I say unto you, I will not Drink henceforth of this fruit of the Vine, until that Day, when I drink it new with you in my Fathers Kingdom.* *Luke* says, *Until the Kingdom of God shall come:* Whence it appears plainly, that it being still the *fruit* of the Vine *after Christ*'s giving thanks, or blessing it as *before*; It therefore still remained *material Wine*, and if the Wine, remained the same *material* Wine, Consequently the Bread, remained the same material Bread also. Which Argument drawn from plain Scripture, I think is undeniable.

Thirdly

Thirdly, As I have ſhewn the *Bread* and *Wine* to be the ſame, and both Material, *after* Bleſſing as *before*, which moſt Proteſtants allow, and to be uſed for the Ends aforeſaid: So neither do we find in all the Scripture, any thing like what our Opponents would draw from the uſe of this *Ceremony*, nor the Streſs laid thereon, as they would make, nor the Names or *Epithets* therein given to it, as they would beſtow upon it; For neither *Chriſt*, nor the Apoſtle *Paul* do ſay, or promiſe, that as often as worthy Receivers do partake of this *Bread* and *Wine* (after what Men call the Conſecration) they therein ſhall Eat and Drink the Real *Body* of *Chriſt*, as ſay the *Papiſts*, or therein ſhall Eat and Drink the *Fleſh* and *Blood* of *Chriſt*. And therewith alſo the *Bread* and *Wine*, as ſay the *Lutherans*; or that they ſhall Sacramentally or Spiritually therein Eat and Drink the *Fleſh* and *Blood* of *Chriſt*; as moſt Proteſtants do affirm. I ſay, nothing like this appears in all the Scriptures; nor no Warrant therefrom for either of theſe Opinions; beſides which the very Words of Chriſt, *This do in remembrance of me*, ſhew the Contrary, and denote his *Abſence*, inſtead of his *Preſence*; for 'tis Common among ſome Men as we ſee, to remember their Abſent Friend, by ſome Sign or Token of *Remembrance*; but as odd it would be for any to uſe ſuch

a Sign, or Token in *Remembrance* while their Friend was present and they enjoyed his Company: Parallel to this, I take to be the Case of such who believe the Presence of Christ, is either *Really*, or as some term it *Sacramentally*, in the use of the *Bread* and *Wine*; but more especially while the Scripsure says no such thing. And farther as they were to use that Ceremony, till he *Came*: So I will shew in its place that his next and *spiritual Coming*, was more compleatly Comfortable and *Glorious* to his Disciples, than his Outward and Bodily Presence had been to them; And therefore no need after that of a *sign* to put them in Remembrance of *him*, or his *death*; which was as Impossible to forget, as a Friend whom we see, and is present in our Company: And here, to Answer a repeated Objection made against us by our Opponents, *viz.*

That because we say, The *Light* or *Spirit* of *Christ* was then in the Disciples, consequently he was come to them; "Therefore it is Contradictory, as well as Nonsensical in us to talk of his Spiritual Coming, since he was already so *come*. To this I Answer, That what I have already said, and distinguished concerning the *Spirit*, in a lower and common Manifestation to *all Men*, and that of a *higher* and more *glorious* Operation, might suffice to answer this Objection: However, I say again

gain in brief, tho' a *Measure or Manifestation* of *Christ* was then in the Disciples; yet most certain it is, as I have already said, the Gospel Dispensation had not then so fully taken place, nor the *Power* from on high descended, or the Second Coming of *Christ*, by the plentiful and extraordinary Effusion of his *Spirit* (according to his Promise, which they were to wait for) had not at that time fallen on them, to that degree as afterwards; If any should farther urge, that the Apostles, and Primitive Christians, used the *Bread* and *Wine* afterwards, as well as before the descending of the Holy Ghost, in this extraordinary manner. I Answer, (*1st*,) We do not find that they ever pretended in the use thereof, to receive the *Flesh* and *Blood* of *Christ*, either *Corporeally*, or *Spiritually* therein; which is the *Main Point*. And (*2ly*,) Tho' they did use it after, (which I will farther Consider in its place) yet we are not at all to admire thereat, or for that Reason to suppose it of *Obligation*; since we find they were in the Practice of, and used many things, which our Opponents will allow were ceased in Point of *Obligation*. Now to return again.

And as we do not find that the Scriptures do any where place such *Vertue* and *Efficacy* in the Use of this *Ceremony*, as any of them do alledge; so neither do we find in them any such high Names, or Epithets

given to it, as is by ſome now a-days; as Calling it the *Principal Seal of the Covenant of Grace, by which all the Benefits of Chriſt's Death are ſealed to Believers*, &c. calling *This*, and *Water-Baptiſm*, *Sacraments*, *Goſpel and Sealing Ordinances*, *Means* of *Grace*, *Seals*, and *Badges* of *Chriſtianity*, and the like. Not that we ſhould find fault barely with their uſing ſome words that are not to be found in Scripture, provided they were Proper, and rightly Adapted to the things ſignified. But the Giving ſuch high Names and *Epithets* to this *Ceremony*, which are not to be found in *Scripture*; and the words carrying a Signification, beyond what was ever deſigned in the uſe of it, hath (as we believe) greatly contributed in raiſing Peoples Minds, to the believing more, depending and placing more in, and upon it (as I ſaid before) than we can find in *Scripture*, was ever intended by our Lord *Jeſus Chriſt*, or the Apoſtle *Paul*; not that I intend in the leaſt to derogate from or leſſen the Deſign or Intention of *Chriſt*, in what he ſaid, and did at that *Supper*, which being a *Sign* or *Figure* of his *Death*, and leaving of his Diſciples, we believe the Obligation of that Practice ceaſed, when he came again in *Spirit*; which *Coming*, he commanded them to *wait* for, *Luke* 24. 49. Now we cannot believe, that when a Sign or Figure is terminated, by the Coming

of

of the *Substance*, as we believe of this, that it can be a breach of the first Command, or a less'ning the Honour of the Law-giver to dis-use such a *Sign*: And this was the Case (as to the Ceremonial part) of the *Old Law*; which tho' given from the Mouth of *God*, yet when abrogated by the *Coming* and *Suffering* of *Christ* in the Flesh, it no more remained in *Force*; tho' at the same time we find Thousands of *Christian* Believers, were very *Zealous* of it, and in the Practice of many things, as well as breaking *Bread*, &c. which were ceased in Point of *Obligation*.

Parallel to this, we take to be the Case of this *Ceremony* of *Bread* and *Wine*, we believe it had its Time and Season of Obligation, to the then present Disciples, and the very End thereof to Commemorate the *Death* of *Christ*, &c. and to keep up the Sorrowful Spirits of his *Disciples*, until he came again in *Spirit*, or the plentiful falling or Effusion of the *Holy Ghost*; at which time, it ceased as to its Obligation, tho' the Practice might still be continued; as did many other things, among the Primitive Christians not Obligatory. And as the Case stands thus, that we cannot find, or have any Ground from *Scripture*, to believe that either *Worthy* or *Unworthy* Receivers of the *Bread* and *Wine*, do therein partake either Really, or (as some term it) Sacramentally, of the *Body* and *Blood* of *Christ*,

or that it is a means Conducing thereunto: So methinks, it ſhould put ſuch Believers upon a ſerious Conſideration, whether uncertain *Tradition* be a Ground ſufficient for them, ſo to believe of this Ceremony, or without *Scripture* Example they ought to give it ſuch Names and *Epithets*, as are not to be found therein, to the raiſing their Minds to place more in, and upon the Practice thereof, than ever *Chriſt* intended; by which we have Ground to fear they have (as before) too much relyed upon it, to the Neglecting the Seeking after the Real Subſtance, namely, the Spiritual *Fleſh* and *Blood* of *Chriſt*; which alone is ſufficient for the Nouriſhment of their *Souls*.

I am not unſenſible that our Opponents have mightily endeavoured to *ſtrain* a Text, *viz.* 1 Cor. 10. 16. to make it *Conform*, if poſſible with their *Notions*, that the Outward *Bread* and *Wine*, was, and is the *Communion* of the *Body* and *Blood* of *Chriſt*, to ſuch as they call *Worthy* Receivers; but all they have and can do, will avail them nothing: for as we utterly deny that *Text* ſo to mean, ſo likewiſe the very *Text* it ſelf, with the *Context*, does not prove any thing like it; neither doth the *Apoſtle* at all Treat of the Outward Supper in that Chapter, but begins Treating thereof with a full Emphaſis in the next Chapter, *v.* 17. Thus, *Now in this* (ſays he) *that I declare unto you,*

you, I praiſe you not, that you come together, not for the Better, but for the Worſe, &c. And I muſt ſay that their taking that Text ſo to mean, and their taking the *Water* of the *Word*, with other Texts, where *Spiritual Water* is plainly intended, for Outward Water, as I have ſhewn under the Head of *Baptiſm*, is indeed but too plain an Indication of their want of true Experience of the Vertue, and Efficacy of either; the *Spirits Baptiſm*, or the Spiritual *Supper* of the *Lord*: And too much like the Woman of *Samaria*, who when *Chriſt* ſpake of *Water*, becauſe ſhe underſtood no other, apprehended him to mean *Material Water*, when at the ſame time he meant the *Water of Life*; and like unto the Diſciples, who (before they grew into more Spiritual Experience) when *Chriſt* ſpake Words, carrying a double Signification, preſently took him to mean the *Outward*, when he intended the *Spiritual* part. But to return to that *Text*.

The Apoſtle in the beginning of that Chapter to the 15*th Verſe*, takes Occaſion to put them in Mind what great things *God* did for their Forefathers, in *baptizing* them (as he Metaphorically calls it) unto *Moſes* in the *Cloud*, and in the *Sea*, and of the Spiritual Meat and Drink, which they partook of in the Wilderneſs, which was *Chriſt*. Yet tells them, that notwithſtanding

ing those Favours; for their Rebellion, Wickness, and Idolatry, *God* overthrew many of them in the Wilderness. And hence he takes farther Occasion, to warn them of Tempting, or provoking *Christ*, lest they should likewise be overthrown, and so deprive themselves of the great and good Benefits designed for them. And having thus spoken to the *Corinthians* in general, he then addresses himself in a particular manner, to the *wise* among them: That is to say, to such as were capable of Judging concerning the *Mystery* of the *Body* and *Blood* of *Christ*, the true *Communion of Saints*; of which (as appears) they were Partakers. Thus 1 *Cor.* 10. 15, 16, 17. *I speak* (says he) *as unto Wise Men, Judge ye, what I say. The Cup of Blessing which we bless, is it not the Communion of the Blood of Christ? The Bread which we break, is it not the Communion of the Body of Christ? For* (says he) *we being many, are One Bread, and One Body, for we are all Partakers of that One Bread.* And again, *v.* 21. adds thus; *Ye cannot drink the Cup of the Lord, and the Cup of Devils: Ye cannot be Partakers of the Lord's Table, and of the Table of Devils.* From which Text, I shall deduce these following Observations, in order to prove, that the Apostle did not mean, the Outward *Bread* and *Wine*; but the Inward and Spiritual *Communion* of the *Body* and *Blood* of *Christ*.

First,

First, Because, as I have said above, he does not Treat of the Outward Supper at all, in any other part of this Chapter; neither do any of the words in these Texts, prove he meant the Outward *Bread* and *Wine*; but that he speaks Mystically of the Spiritual *Communion of Saints*, which is Confirmed, in that he does the same; where he says, We being many, are *One Bread*, and one *Body*. Here I suppose our Opponents will confess, the word *Bread*, denotes the *Union* of true Believers, to the making them *One Body*, and to the partaking of that *One Bread* he speaks of above. And as he thus speaks Mystically in the word *Bread*, respecting the *Church*; and that it cannot be proved he meant *Outward Bread*, by the first, so consequently it's the fuller Confirmation he spake Mystically of the *Cup*, and other *Bread* also, and thereby intended the Spiritual *Body* and *Blood* of *Christ*, or *Communion* of Saints with him, compared with *John* 6. 53. *Rev.* 3. 20.

Secondly, By the words, *all are Partakers of that One Bread*; I take the Apostle *Paul* to mean both the *Cup* as well as the *Bread*, which compared with many other like *Scriptures*; particularly the saying of Christ, John 6. 48. *I am that Bread of Life*, v. 51. *I am the Living Bread which came down from Heaven. If any man Eat of this Bread, he shall*

shall Live for ever, &c. Here the Support of the Spiritual Life of Mankind is attributed to *Christ*, by the word *Bread*, and Eating thereof; tho' he presently in the 53 *vers.* speaks likewise of *Eating* his *Flesh*, and *Drinking* his *Blood*, which still are *One* and the *same* thing. And as *Christ* here, as well as in many other places, speaketh Mystically at one time, under one Name, and at another time, under more *Denominations*, yet intended *One* and the *same thing*: So likewise I take the Apostle here, by the word *One Bread*, to intend both the *Cup* and the *Bread* also; and if so, then to be sure 'twas the *One Inward*, and not the One *Outward Bread* which he intended: As I shall farther prove it.

Thirdly, Because the very Express or Chief End proposed by *Christ* in their Use of *Bread* and *Wine*, was to *remember him*, &c. And by the Apostle *Paul*, where he treats of the Supper, *to shew forth his Death till he came*, and therefore as this was the Only or Chief End proposed in the use of this *Ceremony*, and that neither of them says one word, that any who partake thereof, should likewise *Communicate* of the *Body* and *Blood* of *Christ*; so therefore we have not the least Reason to suppose, much less to believe, the Apostle *Paul* intended by this Text the Outward *Bread* and *Wine*, but the Inward *Communion* of Saints.

Fourthly,

Fourthly, It is particularly to be obſerved, that as the Apoſtle ſays poſitively, they (*i.e.* the wiſe *Corinthians*) were *One Body*, &c. So likewiſe he ſays, They were all Partakers of that *One Bread*, agreeable to what the ſame Apoſtle ſays to the *Corinthians*, 1 Cor. 12. 13. *By One Spirit* (ſays he) *are we all baptized into One Body, and have been made to drink into One Spirit.* So that if the Bread be *One*, as the Spirit is *One*, (as to be ſure it is) of which all the Wiſe among the *Corinthians* did partake, to make them *One Bread*, or *One* True *Body of Chriſt*, It muſt be the *Inward*, and not the *Outward* Bread, becauſe the Outward *Eating* of *Bread* never wrought thoſe bleſſed Effects, and conſequently the *Outward Bread* muſt be excluded, ſince the Text ſays, the *Bread* is *One*; but if any ſhould be ſo abſurd, as to ſay, it is the *Outward Bread*; then the *Inward* muſt be excluded, which Proteſtants will not allow: But to ſalve this, ſome will ſay, by the *One Bread*, is meant the Outward, and Inward *Bread*, which by a Sacramental Union, doth make up the One Bread. To which I Anſwer,

As this is only a bare Aſſertion of theirs, which the Scripture ſays nothing of; So therefore to be ſure we do and ſhall utterly, as well as very juſtly reject their Notion herein; and again, as Proteſtants confeſs the *Bread* is the ſame Material *Bread* after Bleſ-

ſing,

ſing, as before; and that Unworthy Receivers, do not receive the Spiritual with the Outward *Bread*; conſequently ſince they are not tied together, The *Outward*, and the *Inward*, muſt be two *Breads*. And therefore again, ſince the Text ſays, The Bread is *One*, and that no *Scripture* does ſay, The *Outward* and the *Inward* makes the *One Bread*; Therefore it muſt be the *One Inward* and not the *Outward Bread*, which the Apoſtle intended in that Text.

Fifthly, The Apoſtle ſays Poſitively, they could not *drink of the Cup of the Lord, and the Cup of Devils*; nor could they partake of the *Lord's Table, and the Table of Devils*. Now this holds infallibly true of the *Inward Cup* of *Salvation*, and *Table* of *Chriſt*, where the Faithful are to Sup and Communicate with him in Spirit, *Rev.* 3. 20. But it doth not hold ſo to the *Outward Cup* and *Table*, or *Bread* and *Wine*; becauſe, even as our Opponents confeſs, The Wickedeſt of Men may Eat and Drink at the Outward Table of *Bread* and *Wine*, called the *Lord's Supper*; But they cannot, nay, 'tis impoſſible for them ſo to do at the Inward and *Spiritual Supper*, or *Table* of the *Lord*: And therefore it follows, that it muſt be the *Inward*, and not the *Outward Cup* and *Table*, which the Apoſtle here intended. But ſome by ſtraining the *Text*, to make it mean the *Outward Cup* and *Table*, have

even

even contradicted the plain Scripture in this Chapter, by saying that the Apostle meant by the *Table of Devils*, and *Cup of Devils*, the Meats and Drinks, which the Gentiles *Sacrificed*, and *Offered* to *Idols*, and *Devils*. to this I Answer,

That the *Gentiles* so *Offered* and *Sacrificed*, is plain in that Chapter, and thereupon he tells them, *Ver.* 20. he would not have them to have *Fellowship with Devils*, that is, to be in the same Spirit with them, who so *Sacrificed*, &c. But yet at the same time, it doth not appear, but that they might simply Eat of these things, and at such Tables too, with restrictions only, that they askt no questions, for the sake of others, because in the foregoing *Verse*, viz. 19. he tells them, an *Idol*, or things offered to *Idols*, was not any thing; meaning as to them, and *ver.* 23. That all things were *Lawful*, but all things were not *expedient*, &c. Then *Ver.* 25. They might Eat *whatsoever* was sold in the *Shambles*, without asking Questions; and in *Ver.* 27. He is very plain, that if they were invited to the House of an *Unbeliever*, and disposed to go; they might Eat *whatsoever* was set before them; provided they were not told, such a thing was *Offered* in *Sacrifice* unto *Idols*; and then, they were not to refrain the Eating, as if it was an *Evil* in it self, to Eat of such things, or at such *Tables*, but for the sake of

of him that shewed them it, least it might Offend such an ones weak Conscience. 'From whence 'tis plain, that he did not mean by that Text, the Outward *Table* of *Meats*, and *Drinks* simply Considered, tho' Offered to Idols, since he gives them Liberty to Eat as above; but meant, which is most true, that they could not have fellowship, or be in the same Spirit with such *Sacrificers*, and at the same time Partake or Drink of the Lord's Spiritual *Cup* and *Table*, or of that *one Bread*, which the Wise Spiritual *Corinthians*, did *bless*, *Eat*, and *Drink*, in which alone stood their *Spiritual* Fellowship and *Communion* one with another, and which, tho' they were many, yet as the Apostle tells them, they were one *Bread*, and one *Body*.

Thus, I think, it plainly appears, both from the Text, and Context, as well as from right reason, that the *Cup* of Blessing mentioned in that Text, and *Bread* which they brake, (*i. e.* were Communicants of) was not the Outward *Bread* and *Wine*, but the Spiritual *Communion* of the *Body* and *Blood* of *Christ*, which true Believers were to *Eat* and *Drink* of, according to the sayings of Christ at large, in the 6th *Chapter of John*, of Eating his *Flesh*, and Drinking his *Blood*, which was Spiritual, and agreeable to the *Psalmist*, 116. 13. *I will take the Cup of Salvation, and call upon*

on the Name of the Lord. And that of the Apostle *Paul*, which he would have to remain with the *Corinthians*, 2 *Cor.* 13. 14. *The Communion of the Holy Ghost be with you.*

Having shewn by Scripture, the design and end of *Christ*, in Communicating the *Bread* and *Wine* to his Disciples; with adding, *This do* &c. To be a Sign, and Commemoration of his *Death*, and to keep up their distressed Spirits, until he *Came* again to them, according to his repeated promise; at which time we believe, the Obligation of that Practice *Ceased*, I farther add, that tho' it is, and will be the Indispensable duty of all true *Christians* to the Worlds *End*; worthily to remember our *Lord Jesus Christ*, and the attonement he made the *Father* for our *Sins*; yet that may be, and is done, without the use of *Bread* and *Wine*, and I farther say and believe, that such who profess Christ not only in Words, Confession, and Publick declaration, but also by a Holy, Godly Life, and Conversation, tho' they do not use that *Sign*, do better, and to more purpose remember him, and *shew* forth his *Death*; when such as use it (as too many do) whose Lives and Conversations do loudly bespake, they do not truly, rightly, nor acceptably remember him: If I should be told, the ill use, or abuse of a thing, is not

"a ground sufficient, for the discontinuance thereof, while the thing is Commanded, the Command of it self, being an Indisputable ground and authority for the Practice. I grant the Argument, supposing (not admitting) the Command to be in force, which is the dispute in this Case, between our Opponents and us; They *Affirm*, and we *Deny* it, this Subject will presently come under Consideration, where I believe, I shall make it plainly appear, that this *Sign* in remembrance of *Christ* to the Disciples, did cease as to it's *obligation*, upon the coming of *Christ* in *Spirit*, or the plentiful Effusion of the *Holy Ghost* (according to his promise) upon them.

I have called this Ceremony of the Supper and *Water-Baptism* Signs, and do say again, that as the distributing the Outward *Bread* and *Wine*, by Christ to his Disciples, was an immediate *Sign*, or *Figure* of his *Body*, which was to *Suffer*, and of his *Blood* to be *shed*; and as most Religious Acts have some relation to our Fellowship with *Christ*, so likewise in this respect, I do allow it to be a Sign of the Spiritual *Flesh*, and *Blood* of *Christ*; and the same I say of *Water-Baptism*, that it was a Sign of the *Inward Baptism* of the *Spirit*; but at the same time I do say, that as the *Scriptures* are silent to any such thing, so neither can we believe, that either of

of them, have ſuch a neceſſary Relation, or are *Tyed* to one another, as that the Partakers of the *Outward* (tho' they were ſuch due Receivers, as our Opponents plead for) do therefore neceſſarily *Partake* alſo, of either the *Inward Baptiſm*, or Spiritual *Fleſh*, and *Blood* of *Chriſt*: And farther, as *Signs*, Figures, and Shaddows, were to ceaſe upon the coming of the *Subſtance*, ſo theſe being ſuch, and the *Subſtance* long ſince come, therefore it is that we plead, thoſe are Ceaſed as to their *Obligation*.

But our Opponents have heavily reflected, and placed it as a contradiction on Us, for rejecting *Water-Baptiſm*, and the *Outward Supper*, as being *Signs* and *Figures*, which were to ceaſe under the Goſpel: While they tell us at the ſame time, we uſe many ſuch like our ſelves, (tho' we will not uſe theſe two) as *Outward Worſhip*, *Outward Preaching*, and *Outward Praying*, &c. which ſay they, are but *Signs* of the *Spiritual* Part To which I Anſwer.

As to calling theſe, and ſuch like, perpetual duties, *Signs* and *Figures*, we never did that I know of, nor do I eſteem thoſe Names Signs and Figures, proper *denominations* for them, however, I ſhall give them higher Names, particularly that of *Miniſtry* and *Prayer*, being performed, by Aſſiſtance of the Divine *Spirit*, I own theſe to be the Outward *Means*, of *Miniſtring* the *Spirit*, to the ho-

neſt and well-diſpoſed Minds, where the Lord ſhall be pleaſed to make them effectual, *Gal.* 3. 5. And do farther ſay, That Outward Bodily *Worſhip* and *Reverence* with *Outward Miniſtry* and *Prayer*, being rightly and duly performed, as the *Lord* requires, are Indiſpenſable Duties, and were indiſputably appointed of *God*, and will continue a *Perpetual* Obligation upon all Mankind to the *End* of the *World*; and the ſame may be ſaid of other Outward-Means and Duties ſo appointed, for the Benefit, Edification and Inſtruction of *Mankind*; in this, I preſume, our Opponents and we do agree, and if we did ſo, as to the Uſe of *Bread* and *Wine*, the Diſpute would ſoon be ended.

But we don't at all believe, that what may be ſaid of the above, can be truly ſaid of *Water-Baptiſm*, and the *Outward Supper*, which we ſay and allow were Real *Signs* and *Figures*, and ſo we call them; and which we allow, had their Times and Seaſons of *Obligation*; but do believe they are ceaſed in that Reſpect, becauſe their *Subſtance* is come.

Again, It hath been alledged by many of our Opponents, " That Water-Baptiſm, " and the Supper, were Inſtitutions of Chriſt " under the Goſpel, and are to be uſed under " its Diſpenſation. To which I Anſwer,

Firſt,

First, As to *Water-Baptism*; we do not, (as I have already shewn) believe he commanded it, *Matt.* 28. 19. And (2*ly*,) as to the *Supper*, which he Eat with his Disciples; It was the *Passover*, and a Jewish *Rite*, and the *Bread* and *Wine* used therein, a Custom also among the *Jews*, as Historians relate, and as he practised these things near his Death. 'Twas no more, than he had done many things before which were of *Legal Obligation*; and tho' it might be used by his Disciples after he was gone, in *remembrance of him*: Yet the Obligation as I have shewn, was but 'till he came again in Spirit; at which time the Consummation thereof was accomplished. (3*ly*,) If this were an Institution, and to be used under the Gospel, they bring an Invincible Argument against themselves, in the Case of *Washing* one another's *Feet*, which our *Lord Jesus Christ* did positively Command at the very same time he communicated the *Bread* and *Wine*, for which Washing there is no more a Repeal in Scripture, than for the other; Notwithstanding our Opponents use the One, and decline the Other; So that if One be an Institution under the Gospel, so is the other; If one be Commanded, so is the Other; consequently the One ought to be used as well as the other, or both declin'd alike; Of which more hereafter.

CHAP. IV.

Shewing (1ſt,) *That according to Scripture and right Reaſon, we are to underſtand, The Words of* Chriſt, This do, *&c. and of* Paul, till he come, *with reſpect to the Second Coming of* Chriſt *in* Spirit. (2ly,) *That when Chriſt did come in Spirit, according to his Promiſe, that then the Obligation of the Ceremony of* Bread *and* Wine, *did ceaſe, tho' the Practice might be continued, after he ſo came; as were many other things, which were undeniably ceaſed in Point of* Obligation. (3ly,) *The ſeveral Texts in* 1 Cor. 11. chap. *upon which our Opponents do lay ſo great Streſs, for the Continuance of the Practice of* Bread

and

and Wine, *are Considered, and their Allegations, and Objections arising from those* Texts *fully Answered.* (4ly,) *Shewing, That there remains as full a Preceptive* Obligation, *for the Practice of washing the* Feet, *anointing the Sick with* Oyl, *and abstaining from* Blood, *and things* Strangled, *as there doth for the Use of* Bread *and* Wine; *which being all Temporary* things, *are alike ceased as to their* Obligation.

HAving under the former Chapter chiefly Treated, concerning the Outward *Supper*, as related in Scripture, together with the *Use*, and *Chief End* thereof; I now come more particularly to Consider the Extension thereof, as to its *Obligation.*

Now in regard the great Dispute between us and our Opponents, lyes concerning the *Continuance* or *Discontinuance* of this Practice, as to its Obligation; They affirming

the *First*, we the *Last*; what must be done in this Case, but as in all other such like Cases of *Dispute*, give the Preference to the most probable, rather than the less probable Reasons? If then I shew from Scripture, as well as right Reason, that the words, *This do*, &c. and the words, *Till he come*, do more probably, and rationally respect his Coming again in Spirit, rather than his Coming again at the End of the World to Judgment, as they alledge: I hope the Impartial will be Tender towards us in this Point, and think that we have not deserved those Invectives, and Scurrilous Reproaches, which many of our Adversaries have liberally bestowed upon us, for our not using this Sign.

This Do (says Christ to his Disciples) *in remembrance of me*, Luke 22. 19. *As often as ye Eat this Bread, and Drink this Cup*, (saith the Apostle *Paul* to the weak and carnal *Corinthians*) *ye do shew the Lord's Death, till he Come*, 1 Cor. 11. 26. Mind the word *Come*, Relative to the words, *This Do*, &c. terminates the Obligation of the *Practice*. As to the word *Often*, which our Opponents would suppose is a Command; as also the other Texts in that Chapter, which they likewise lay a great Stress upon, I intend fully to Consider in their Place. In the mean time, I hope, I have sufficiently shewn before, that it doth not appear by

Scripture,

Scripture, that the *Body* and *Blood* of *Christ* was in the Primitive Times, or Now is, either *Corporeally*, (or as others term it) *Sacramentally tyed* to, or so much as *Promised* by *Christ* to any, in the Use of the *Bread* and *Wine*: But that the Express, or Chief End, proposed by *Christ* to his Disciples, in their use thereof, was a *Commemorative Sign* or *Figure* of his *Body*, which was to *Suffer*, and his *Blood*, which was to be shed; and thereupon, (as before) passingly bids them, *This do*, &c.

The Case being thus Stated, as to the Use and End of the Practice; It now remains, (as I hinted) to Consider the Extent of these words, whether by them were meant the *Second* Coming of Christ in *Spirit*, as we believe; or his *Last* and final Coming at the End of the *World* to Judgment; as our Opponents do alledge: Whereupon I shall offer several Reasons, in order to shew how much more probable it is, that it should be understood of the First, and not of the Last. And,

First, As these words of Christ, *This Do in remembrance of me*, were spoken directly to the present Disciples, without any Direction to Command, or that their Example should be a Precedent to others; therefore it does not appear they were to Extend in Obligation any farther than to themselves; for had our Lord and Saviour intended, that Practice should have extended

to

to all Christians to the Worlds End, and the Vertue and Efficacy thereof had been so very extraordinary, as some would now have it; surely, we may very reasonably believe he would have Commanded them, that as he bid them do it themselves, so likewise they should Command, or direct others to do the same; but as nothing like this doth in the least appear from that *Text*; and that we do not find any one of the Apostles, in their Epistles did ever order others to do the like, or so much as mention it, save only the Apostle *Paul*, and he only to the *Corinthians*, more in Reproof than Recommendation: therefore it's most probable, and we are induced to believe, he intended the Obligation thereof no farther than the present *Disciples*; and if so, Consequently we believe it, only until his next Coming in *Spirit*, at which time they will have no need of that Sign to remember him; which I shall shew hereafter: As also, how far the words *till he come* respected those *Corinthians*.

Secondly, It seems irrational, as well as not agreeable to *Scripture*, to understand by those words, *This Do*, &c. his last Coming at the *End* of the *World*, while I take the so doing, were to overlook, or take no notice of his often and repeated Speaking, concerning his next Coming in Spirit, which did primarily and more nearly concern

cern the Disciples, both in Relation to their own Salvation, and their extraordinary Apostolick Service, whereby they were to Propagate, and to be the Promulgators of the *Christian Faith* to the World; for *Christ* had promised, That at his Coming in *Spirit*, he would teach them *all things*, and bring all things he had told them before to their *Remembrance*; and among the rest, what was necessary concerning his last Coming to Judgment: So that herein also, (to be sure) we ought to understand, and it is most probable, he intended his *Second* Coming in Spirit, and not his *Last* and *Final* Coming at the End of the World.

Thirdly, To prove it more probable he intended his *next* Coming in *Spirit*, appears even from his own Words; *This do in Remembrance of me*; because, as I said before, they denote his *Absence*, in which time, and for which reason, they were like to be Sorrowful, as they were at the time he spake those words; and therefore, as well from the Nature of the thing, as the Command being directly to the *Disciples*, we are to understand, it ceased upon his *Coming again* in them; at which time they had no more need to Remember him by a *Sign*, than we have of a *Sign* to Remember a Friend present with us.

Fourthly, I prove by several Scripture Texts; (1*st*,) The repeated Promises of our Lord

Lord Jesus Christ; for his Second coming again to them in Spirit: And (2*ly*, That his so Coming was more compleatly Comfortable and Glorious, than ever his Outward Presence had been to his Disciples, (Tho' his Bodily Presence did transcendently excell all other Outward Enjoyments in the World) and therefore when he Came in Spirit, and Supped with them Spiritually, *Rev.* 3. 20. as he had before Outwardly, they had no need of an Outward Sign, to put them in *Remembrance* of him, whom they so Witnessed, and whom it was as Impossible to forget, and the Benefits received by his Death, as it was to forget a present Friend, whom they saw before their Faces, with their Visible Eyes.

Thus *John* 14. 16. *I will* (says Christ) *pray the Father, and he shall give you another Comforter, that he may abide with you for Ever*, v. 17. *Even the Spirit of Truth. Ye know him, for he dwelleth with you, and shall be in you*, v. 18. *I will not leave you Comfortless, I will come to you*, v. 20. *At that day ye shall know that I am in my Father, and you in me, and I in you*, v. 26. *But the Comforter which is the Holy Ghost, whom the Father will send in my Name, he shall teach you all things, and bring all things to your Remembrance, whatsoever I have said unto you.* v. 28. *Ye have heard how I said unto you, I go away, and come again unto you,*

you, If ye loved me, ye would rejoice, because I said, I go unto the Father. Then *Chap.* 16. 7. *I tell you the Truth, It is expedient for you, that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.* v. 12. *I have yet* (says he) *many things to say unto you, but ye cannot bear them now*, v. 13. *Howbeit, when he the Spirit of Truth is Come, he will guide you into all Truth.* v. 22. *Ye now therefore have sorrow*, (*viz.* for his departure) *but I will see you again, and your Heart shall rejoice, and your Joy, no Man taketh from you.*

I shall give you a Text or two to prove that at this time the Holy Ghost was not given, *John* 7. 38, 39. *He that believeth on me*, (saith Christ) *out of his Belly shall flow Rivers of Living Water, (but this spake he of the Spirit, which they that believe on him, should receive: for the Holy Ghost was not yet given, because that Jesus was not yet glorified.* That is, the pouring forth, or plentiful Effusion thereof, was not yet given, because the Gospel Dispensation had not yet taken place; which as appears, they were to wait for at *Jerusalem.* Thus *Luke* 24. 49. *Behold* (says Christ) *I send the Promise of my Father upon you, but tarry ye in the City of Jerusalem, until ye be indued, with Power from on high.* I could cite abundance of *Scriptures* to the same Purpose, but

but these may suffice to prove, (1*st*,) The repeated Promises of *Christ*, for his coming in *Spirit*. (2*ly*,) His Gracious Promises when he so came; that he would be *in them*, be their *Comforter*, and *teach* them all things, *&c.* (3*ly*,) The absolute Necessity of his going away; that unless he did, the Comforter would not Come. (4*ly*,) That if they understood rightly, they would instead of being sorry to part with his Bodily Presence, rejoice thereat. (5*ly*,) That they were then but weak in *Faith*, and for that reason he could not say many things he had to tell them: And (6*ly*,) That when the *Spirit* of *Truth* came, it should *guide* them into all *Truth*, teach them all *things*, &c. and bring all things, whatsoever he had said unto them, to their Remembrance; and accordingly when he came, the *Scriptures* do most plentifully prove the wonderful Effects thereof, in their knowing *more*, and being made *more* Spiritual than they were before; and that their Hearts were filled, with *Joy*, *Comfort* and *Satisfaction* unspeakable, far beyond whatever they were acquainted with, before they received the *Holy Ghost*; which brings me to my Point, that the *Second* Coming of *Christ* in *Spirit*, was, as appears by the Sayings of *Christ* himself, more *full*, *Compleat*, *Comfortable*, and *Glorious* to the Apostles, than his *Bodily Presence* had been to them.

Agree-

Agreeable to this, I take the Saying of the Apostle *Paul* to the *Corinthians*; who speaking to them, concerning the Death of *Christ*, and the Knowledge of him in the Flesh, says thus, 2 Cor. 5. 16. *Wherefore henceforth know we no Man after the Flesh, Yea, Tho' we have known Christ after the Flesh; yet now henceforth, know we him no more.* Tho' the Apostle, to be sure, does not here undervalue the Knowledge of *Christ* in the *Flesh*; yet, as appears by this Text, he prefers the Knowledge of *Christ* in the *Spirit* before it, compared to that Saying of *Christ* to his Disciples, that if they *loved* him, they would *rejoice* at his leaving them; how otherwise shall we understand this Text? for unquestionably both he, and they to whom he wrote, knew Multitudes of Men by outward Sight, as well as many Christians had so known *Christ*; and therefore I think by his saying, *henceforth we know no Man after the Flesh*; it must be understood, that the Knowledge and Fellowship with Men, in the Spirit of *Christ* was preferable, to the Natural Knowledge of Men in the Flesh, respecting Conversation; and consequently that he must so mean, concerning *Christ*. However, whether this were his Intention, or not, (as I believe it was) I have no absolute need of it, to prove this Point; for I have shewn the *Second* Coming of *Christ*, by the plentiful Effusion of

his

his *Spirit*, upon his Disciples to be compleatly comfortable and glorious to them, *&c.* And therefore I say again, After that, they could have no absolute need of the use of *Bread* and *Wine*, to put them in Remembrance of *him*, and the Benefits of his *death*; because it was as Impossible for them to forget that, as it was to forget, or not know that the *Holy Ghost* was *with* them, and *in* them, and that he was their *Guide*, *Teacher*, *Comforter* and *Remembrancer*, &c. all which our Lord had promised, and which were accordingly fulfilled at his coming in *Spirit*; as is shewn at Large.

And as our *Lord Jesus Christ* had before made his Disciples all those gracious Promises for their Comfort and Encouragement, and for the better Reconciling them to his Death, which they were so Sorrowful to hear, and Averse to believe; So now being ready to be offered up (for which, Sorrow had filled their Hearts, *John* 16. 6. 22.) he does again inform them the Benefits of it: and as a farther and greater Comfort, and Encouragement, tells them, that his *Body* was given, and his *Blood* was shed for them; then adds he at the Supper, *This do in Remembrance of me*; which denoting his Absence, I take to be all one, as if he had said, 'till I return to you again, in that Glorious, Comfortable and Edifying Manner I have so repeatedly told you of, and my Reasons

for

for so Believing, Are, (1*st*.) Because I think 'tis plain without Exception, his former and repeated Promises for their Information and Encouragement, were in order to reconcile them to his Death, and to bear up their sorrowful Spirits for his Departure, until his Return in Spirit. And (2*ly*,) That his now Speaking to them again of his Death, and the Benefits of it, was for the same Reason and End as before: And (3*ly*,) As this was so, Therefore I say again, when Christ *so* returned to them, they would then have no need of a Sign or Token to put them in Remembrance of him. Now, from what hath been said on this Head, let the Impartial Reader seriously consider, whether it be not an Unreasonable Strain of the Text, to Construe these words of Christ, *This do in remembrance of me*, to extend to a time so vastly remote, as until the End of the World to Judgment; which were, as I take it, to overlook all those Gracious Promises he had made, of his Coming again in Spirit; I say, Let this be considered on the one hand: And on the contrary, whether according to right Reason, as well as plain Deductions from Scripture, it be not more Natural, Reasonable, or rather beyond Question, that our *Lord Jesus Christ* did by these words, mean his Coming in Spirit, to which those Gracious Promises were annexed; and those so Coming, answered the very End,

of remembring *Christ* by that *Sign*, since the *Holy Ghost* was their Remembrancer in all things, that Christ had told them *John* 14. 26.

Before I fully conclude upon this *Point*, I have an Objection or two of our Opponents to Answer: In Relation to it, The First is, *viz.*

Object. "That a Command is to continue in force, so long as the Reason of it "remains; but the Reason of the Command "of Christ, *This do*, &c. remains until the "Coming of Christ at the End of the World "to Judgment, in order always to shew "forth and publickly to declare to Infidels, "as well as to keep Believers in Mind of "the Death of Christ, and the Remission of "Sins in his Blood; and therefore say they, "as the Reason of the Command remains, "so the Command it self is to continue "so long. To which I Answer.

What I have said under the foregoing Heads, might serve as an Answer to this Objection; However I shall consider it a little farther;

First, I have already shewn, that the Command, *This do*, &c. as spoken to the then present Disciples, does not appear by the Text to extend in its *Obligation* any farther than to themselves.

Secondly, That *Christ* and his *Death*, &c. may be, and is to more purpose remem-

bred, by ſuch who publickly own, Declare and Acknowledge *Chriſt* by *Words* and *Teſtimony* accompanied with a *holy Life* and Converſation, tho' they do not *uſe* this *Sign*, than by ſuch who uſe it, and at the ſame time their Lives and Converſations do loudly beſpake, that they do not rightly nor truly Remember him.

Thirdly, I readily allow that *Chriſt*, his *Death* and the *Remiſſion* of Sins by his *Blood*, ought to be upon all Occaſions, *rightly* and *truly* owned, ſhewn forth, and publickly declared; but I deny that from thence the Reaſon of the Continuance of this Ceremony ought to be kept up till the World's End. Becauſe that may be done as fully and effectually without the *Ceremony* as with it; provided the Command were not in Force, as we ſay it is not. For Example, Suppoſe this Ceremony were to be uſed in a place, and among a People, where *Chriſt* was never heard of; I would fain know, whether the bare *Practice* without words, would Exhibit the Knowledge of *Chriſt* or his *Sufferings* to ſuch a People, if not, which muſt be granted, then ſay I, *intelligible* words, Preaching, or Declarations, are the very Way and Means, (I mean, Outward Means) to convey to ſuch Peoples Underſtandings the Knowledge of the Death of *Chriſt*, and *Remiſſion* of Sins by his *Blood*, and not that Ceremony, which of it ſelf would be wholly

Uſeleſs, and Inſignificant, and no way Informing without Words; ſo that it is Words, and not that Practice which would be neceſſary for that End. If I ſhould be told the Sign being Commanded, and Words and Declarations going with it, would be a Corroberation of the thing. To this I Anſwer. As to a Command, that is Begging the Queſtion; Suppoſing then no Command is in force, (as we plead) I ſay again, that I Conceive, publick Confeſſing, Preaching, and Declaring the Sufferings, and Death of *Chriſt*, and Remiſſion of Sins by his *Blood*, accompanied with a Godly Life and Converſation, would be as Effectual to all Intents and Purpoſes, unto Infidels without that *Ceremony*, as with it.

Fourthly, To ſuch who ſay, they believe in *Chriſt*; It would I conceive, be but a Negligent Way of Remembring him, Once, Twice, or if it were Twelve times in the Year by that *Sign* (tho' perhaps many don't uſe it, ſo often as either of them.) If it ſhould be ſaid, they ought to remember him at all times, when not uſed; I ſay ſo too, and which may always be done without that Sign, and will to be ſure by all true Believers, who are to *Pray* unto him *every where*, 1 Tim. 2. 8. and *without ceaſing*, 1 Theſſ. 5. 17. and then not poſſible for them to forget him, nor the Benefits of his Sufferings and *Death*; but if any want that Sign, to

keep

keep or put them in remembrance of *Christ*, and without which they would forget him; I take this sign, of remembring of *Christ*, to Avail no more as to an acceptance with him, than the Outward *Offerings*, and *Sacrifices* of the *Jews*, were to God, under the Law; for tho' the Command for such things was then in *force*, and they pretended to remember, and Worship *God* in those things, and did withal *Confess* him in *Words* too, and as the Text says, *howl* unto him in *Prayer*; yet notwithstanding all those things, because they forgot him in their *Hearts*, their *Prayers*, their *Sacrifices*, and *Offerings*, *New Moons* and *Sabbaths*, &c. Were an *abomination* unto him, see *Isaiah* 29. 13. *Chap.* 58. *Ver.* 1. *to* 8. *Hosea* 7. 14. *Titus* 1. 16.

Having stated and shewn, the extent and use, as well as the end of this Ceremony; of *Bread* and *Wine*, from the words of *Christ*, and that we have, as I think, the greatest probability we can have in a thing of this kind, where words are indefinitely spoken, that the obligation thereof, was to continue no longer than to the *Second coming of Christ*, viz. *in Spirit*, or the Gospel dispensation took place, by the plentiful Effusion of the Holy Ghost; I now come to take notice of the other Texts, in the 11 *Chapter* to the *Corinthians*, which our Opponents lay great stress upon, for the continuance of this practice.

It appears by that Chapter, that the Reason of the Apostles treating concerning the *Supper*, was because of the great abuses, the *Corinthians* Committed in the pretended use of it; even to that degree, that some of them were *Hungry*, others *Drunken*, whereupon he first reprehends them sharply, for the *Divisions* and *Heresies* which we also find were among them; and then does the same, for their Ungodly practises about Eating the *Supper*, telling them *Ver.* 23. *For I have received of the Lord, that which also I delivered unto you, that the Lord Jesus, the same Night in which he was betrayed, took Bread*, &c. So goes on with an Account or Narration of what past at our Lord's Eating the Passover; much after the same manner, as the Evangelist *Luke* gives it: Now, before I proceed any farther, I shall take notice of the allegations of our Opponents upon this Text, to which I will make a particular Answer.

"This Text does prove say they, that St. "*Paul*, had an immediate Revelation from "Heaven, to shew the *Corinthians* how they "should behave themselves, and use the "Lord's Supper; and as we are to suppose, "immediate Revelations from God are not "given, but for some great and peculiar "Ends, or benefits to Mankind: Consequently, this Revelation concerning the "Supper, must be given for some such

"End,

"End, and the thing obligatory at that "time; otherwise, why should he have this "fresh revelation upon it. To which I Answer.

First, We are particularly to observe, that nothing like a Command appears in this Text, he does not say, that he received this Relation, in order to Command them to use the *Supper*; No, but inasmuch, as they practised this of the *Supper*, as a Religious *Act*, and that therein they committed such horrible *Wickedness*; he thereupon, as I said before, first sharply reprehends them for it, and then goes on, to give an Account, how the *Lord Jesus* at first used it, *&c.*

Secondly, That this was a fresh and immediate revelation from Heaven, to the Apostle *Paul*, is Denied by some, Questioned by many, and not Asserted by several of the most Learned (among our Opponents themselves) as I could shew, but more particularly *Pool*, in his Annotations thereon, seems unresolved in the Point, whether 'twas such, or that the Apostle received it from the *Lord*, or by a Tradition from the Apostles.

However, for Argumens sake, I shall here suppose, (not allow it) in the extremity, and that he had an immediate Revelation concerning it; I shall likewise shew a *Parallel* Case to this, where the thing was of

no *Obligation*, as our Opponents must allow, but as made so, by a *Voluntary Act*, and that is in the Case of *Annanias*, and *Sapphira* his Wife, *Acts* 5. *Ver.* 1. *to* 10. He selling a Possession, which he was under no manner of Obligation to do, by any *Precept* of *Christianity*, as plainly appears by the Apostle *Peters* expostulation with him, *Ver.* 3, 4. Yet making it a *Religious Act*, and pretending to bring the *whole* Price of it to the *Apostles*, when he brought but a *Part*; and therein with his Wife, (who was likewise privy to the same) being guilty of *Lying* and *Deceit*; God on this Occasion, gave the Apostle *Peter* an undoubted immediate *Revelation* from *Heaven* of their guilt, whereupon he denounced that dismal Judgment, and Sentence of immediate *Death* upon the Wife, like as had fallen upon her *Husband*, for the same Evil just before, See *Ver.* 9. 10.

Parallel to this, I take to be *Pauls* Revelation, (if such it were) that in regard the *Corinthians* made that of the Imitation of the Lord's Supper a *Religious Act*, and therein were guilty of such gross *Evils*, he thereupon sharply reproves them, (as *Peter* did *Annanias*, and *Sapphira*) and then gives them a narration of the first practice, and withall tells them the Evil Consequences and Judgments that might or did attend such their Wickedness. I say again, if this

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of the Apostle *Pauls*, were a fresh Revelation, (which yet is Questionable) it was no more than the Apostle *Peter* had, in a Case where 'tis plain, there was no manner of Precept for the Practice; and the Outward Judgment for default, more *Signal* and *Extraordinary*, then what appears did fall upon the *Corinthians*; so that since we find no *Precept* in this Text for the *Practice*, and since we find *Peter* had as Extraordinary, if not a more Extraordinary *Revelation*, concerning a thing, wherein there was no manner of *Preceptive* Obligation, but as made so by a *Voluntary Act*: Consequently the great Noise made by our Opponents, concerning the Obligation of the *Supper*, because *Paul* had a Revelation (as they would alledge) falls to the ground, and is of no validity, unless at the same time, a Command for the Practice were in force, which cannot be proved: If they should say 'tis in *Luke* 22. 19. *This do* &c. I have already Answered that; But if they should say, it follows in that *Chapter*, *ver.* 26. *For as often as ye Eat this Bread, and Drink this Cup, ye do shew the Lord's Death, till he come.* To this I Answer.

I Confess, our Opponents have mightily striven to raise a Command out of this Text, from the words *As often*, &c. Asserting, that it implyes a Command to the *Corinthians*, to be *often* in the Practice of the *Supper*,

per, which we utterly deny; and I shall here shew, that the words *As often*, might be as reasonably used, and indeed are so implyed in other *Religious Acts*, which were without a *Preceptive Obligation*.

Thus we find, *Vows* and *Fasts*, were very frequently practised, and not only so, but (as in the Case of *Paul* to the *Corinthians*, about the Supper) directions were given concerning the right and true using of them; And yet at the same time, I have not found in *Scripture*, according to my Observation, any *general* Command for the using either; but as any one, for *particular* Reasons, secret Perswasions of Mind, or upon some *Singular* or *Extraordinary* Occasion, made or believed it a *particular Duty*, but when any did so, it then I confess became *Obligatory* upon such, to perform either of them *duly*, and practice them *rightly*; which if they did not (tho' the thing in it self were not of *Obligation*) yet being done, or to be done, as a *Religious Act*, it would be a *Sin* unto such, to do it amiss. And first of *Vows*.

We find *Vows* and Sacred *Promises* were frequently made under the *Law*, and some under the *Gospel*: But I find not in all the *Scripture*, any *general* Command or Obligation to make Vows; however, when they *Voluntarily* made them, they then became *Obligatory*, and they were *Commanded* duly

to

to perform them; and withal as before, *directions* were given concerning them.

That *Vows* were *Voluntary*, and of *Choice*, and no Sin to a Man, if he did not make a *Vow*; see *Deut.* 23. 22. But if *Vows* were once made, they then became *Obligatory* to perform them truly; which if any did not, it would be a *Sin* against *God*. For proof of which, see *Numb.* 30. 2. *Deut.* 23. 21. I could Cite a multitude of Texts concerning *Vows*, and how often they were made, and directions given concerning them; but I omit these for brevity's sake, and because I think it needless.

Now as Vows were often made, tho' not *Obligatory* till made; Yet if any did *Vow*, and not keep their *Vows*, or not rightly Consider or perform them, as we see, *Prov.* 20. 25. So such might justly be reprehended; and very reasonably it might be said unto such, *as often* as ye *Vow*, ye ought to *perform* your *Vows*; or as often as ye *Vow*, ye ought to perform them in right *manner*. So and so, and as this manner of speaking, in relation to *Vows*, would not infer a *Precept*, or Command to *Vow* at all, or to *Vow often*, so neither does the words of the Apostle *Paul* to the *Corinthians*, viz. *As often as ye Eat this Bread, &c.* Infer a Command to *Eat* and *Drink* often, or at all, without some other special Command in force to do it.

Then as to *Fasting*, we find it practised under

under the old *Law*, and we also find the Apostles, and primitive *Christians*, did likewise fast *often*: Yet I find not, as I remember, any *general* Obligatory Precept, or Command to them for *Fasting*, only as particular Persons found an Inclination in their minds to Fast, for some particular reason, or secret perswasions that they ought to do it, it then became a *Duty* upon such to *Fast*, which if they did not rightly, they were Condemnable; And as we find, they Fasted *often*, so likewise we find some Hypocrites, which Fasted also, concerning whom, Christ Warning his Disciples, said, *Matt. 6. 16. When ye Fast, be not as the Hypocrites*, &c. Here the words *When*, implies at whatsoever *time*, yet doth not Enjoyn any time; and here also, *Christ* gives directions concerning *Fasting*, tho' no *Precepts*, and we find, they did Fast *often*, after the Ascension of *Christ*; And as they did so, if any in Fasting, did *Fast* as the *Hypocrites*, such to be sure, deserved severe Reprehension, as *Paul* gave the *Corinthians*; and it might very reasonably be said to such Fasters, *As often* as ye Fast, ye ought to perform it rightly, and do so and so. And as the words *as often*, would not here imply any general Command, to Fast *often*, or at *all*, so neither does it infer the same, in the words of *Paul* to the *Corinthians*, *as often as ye Eat*, &c.

To

To conclude upon this point, Besides the foregoing Instances, I could have produced more from *Scripture*, where the words [*as often*] might as reasonably be used, without importing a Command, as in that of *Paul* to the *Corinthians*; but for brevity I omit, thinking these may suffice, to shew that the words *as often*, do not imply a Command in that Text.

Having spoken concerning the words *as often*, &c. I must yet farther Consider a very great Objection, made by many of our Opponents against us, upon the same Text; wherein if we measure them by the Triumphs they make upon it, we may conclude, they think they have set us fast, and put us to utter silence. The Objection is this.

Object. "We believe say they, that this "Holy Sacrament, was instituted by our "Lord Christ, to shew forth his Death, "till he came at the Day of Judgment, "and it appears so, in that the practice "thereof Continued, even after the Second "coming of Christ in Spirit, to the Apo-"stles; because he tells them, that *as often* "*as they Eat that Bread, and Drank that* "*Cup, they did shew the Lord's Death, till* "*he came*. By which it appears, he was "not then come, according to the intenti-"on of the word *Come*; but besides this "(say they) if we should allow it to be the

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"Second coming of Christ in Spirit, (as "the Quakers would have it) this would "avail them nothing; because it appears, "Christ was not then Come to those *Co-"rinthians*, in regard he told them, they "did by that practice shew forth the "*Lord's Death*, *till he Came*: And as he "was not Come, to those weak and car-"nal Christians; and there will be al-"ways weak Christians in the Church, "on that account, we are obliged al-"ways to use this Sign, and the Quakers "ought to order the weak Brethren a-"mong themselves to practice it, since "they can't deny but there are such a-"mong them.

I have given this Objection it's full strength, according to my understanding, of what I have heard, or seen them make upon this Head; to which I answer,

First, As to the Name of *Holy Sacrament*, with other such like, which our Opponents have given to this *Sign*, and by which we believe, their minds have been raised to believe more of, and place more in, and upon this *Sign*, than ever was intended by *Christ* (I have already spoken at large) and the like I have done, with respect to the Extent of the words, *till he Come*, Shewing, that according to Scripture, and all the Rational probability we can have, of the Intention of Christ, they respected his Com-

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ing again in *Spirit*, at which time it Ceased, as to the *Obligation* of the thing, for which reason, the Apostles could have no need of it to put them in remembrance of him.

Secondly, That altho' this *Sign* did then Cease as to it's *Obligation*, and that the Apostles might Condescend to and Comply with the Brethren therein; yet from hence, we are no more to infer an Obligation from such their practice, (except there were a *Precept*) than we are to infer the like, from their Practising and Complying with several other things, after the descending of the *Holy Ghost*, which our Opponents will not deny were then Ceased in point of Obligation; Namely, such as *Circumcision*, Legal *Purifications*, *Shavings*, *Vows*, &c. Which not only the Apostles, *Paul* and *Peter* used themselves; but we also find, that even thousands of Believers were zealous of, together with the *Law* of *Moses*: For proof, see *Acts* 16. 3. *Chap.* 21. 20. *to* 26. *Gal.* 2. 11, 12, 13. With other places: If it should be said, that notwithstanding this, these two Apostles after this did endeavour to wean the *Christians* from these Outward and Legal things; I grant they did so, and withal say, that tho' the Apostle *Paul* wrote thus to the *Corinthians* at that time, Concerning the *Supper*; yet in another place, (as I intend to shew) the

same

same Apostle does inform us, that *Eatable* things, do not belong to the *Kingdom* of *God*, and I shall likewise shew, that we have no more a *Precept* for the *Continuance* of this *Ceremony* of *Bread* and *Wine*, than we have for *washing* one anothers *Feet*, *anointing* the *Sick* with *Oyle*, and *abstaining* from *Blood*, and things *Strangled*. So then to return again (I say) as the bare *Practice* of the *Apostles* and *Christians* in the above legal things, does not thence infer a *Precept*; So neither doth their *Practice* in this thing, infer a *Command* for the *Continuance* of this *Ceremony*, unless a Precept (now in force) could be produced for the practice.

Thirdly, In relation to the words *till he come*, particularly respecting the *Corinthians*, I say (1*st*) (as I have already shewn at large) that the words *as often*, &c. do not imply a Command, to use the *Supper often*, or at *all*, so neither is there any thing like a Precept in the remaining words of the *Text*, and Consequently from any thing in this *Text*; That practise results into a Voluntary Religious *Act*. (2*ly*,) As those *Corinthians* were in the pretended practice of so high a religious Ceremony, as thereby to remember the *Death* of *Christ*, and did so wrongly use it, it appears plain to me, that the Apostle *Paul* does for that reason, rather inform them the first use and end of it, than recommend the *Practice* thereof,

thereof: And my Reasons for believing it are, (1st,) Because (as I said above) we find no Command in the *Text* for that *Practice*. (2ly,) We are to observe, that he speaks to them in several Parts of his *Epistle*, besides this Chapter, not as he did unto the Wise among them, who were capable to Judge of *Spiritual* Matters, but as unto *Carnal* and not *Spiritual* Men; and as to *Babes* in *Christ* which he fed with *Milk*, and not with *Meat*; See *Chap.* 3. 1, 2. and therefore as they were such, so we find he treats them accordingly; and because of their great Ignorance *in* and abuse *of* the *Supper*, he therefore begins with Sharp Reprehensions, and tells them, that their Coming together was not only for the *Worse*; but withall positively says, it was not to *Eat the Lord's Supper*. Thus 1 *Cor.* 11. 17. *Now* (says he) *in this that I declare unto you, I praise you not, that you come together, not for the better, but for the worse.* Then goes on to Charge them with *Heresies* and *Divisions*, and *vers.* 20, 21. says thus, *When ye come together therefore into one Place, this is not to Eat the Lord's Supper; for in Eating every one taketh before another his own Supper, and one is Hungry, and another is Drunken.* And in the 22 *Verse*, does farther Reprehend them; in *Verses* 23, 24, and 25. he gives them a Narration, how *Christ* used it, with his *Disciples* the same Night in which he was

betrayed, by taking *Bread*, and the *Cup*, *blessing* and giving it to them, *&c.* Then *v.* 26. without any Intervention, or Breach of the Thread of his Narration, says thus, *For as often as ye Eat*, &c. From whence I observe, That as the Coming together of these disorderly *Corinthians*, in their Practice of the *Supper*, was not as the Apostle tells them, to *Eat the Lord's Supper*; likewise by the same Parity of Reason, their so coming together and Practice at the Supper, did not *shew the Lord's Death, till he came.*

If it should be ask'd me, How shall the Apostles words to the *Corinthians* be reconciled or understood, who says, *For as often as ye Eat this Bread, and Drink this Cup, ye do shew the Lords Death, till he come?* I Answer; I take the Apostle's plain Intention in this *Text*, to be as much as if he had told them after this manner, *viz.* The first Design and End of *Christ*, in biding his Disciples *This do*, &c. was to shew the *Lord's Death till he came again* unto them. And as ye make it a Pretence to use a *Supper* on that account as a *Sign* thereof, yet do so wickedly abuse it, as to commit such Disorders, and be *Drunk* thereat, by which you do not *Eat the Lord's Supper*. Yet in regard your Supper relates to that *Sign*, and the *End* of it; so far ye do *shew the Lord's Death till he Come to you*, unto

unto whom, by reason of your Carnality, he is not yet Come; that is, to take up his *Abode*, and dwell *in* and with *you*, and be your *Spiritual* Comforter, *&c.*

This I take to be the Plain and Genuine Sense of the *Apostle*, and we may (I think) safely Conclude, *Christ* was not thus *Come*, to these Carnal *Corinthians*; since we find he was not so *come* to them in that, as well as to some other *Churches*, who were better grown in *Grace*, and who, as the Apostles tell them, were *waiting* for the *Coming* of *Christ*, and whose *Coming drew nigh*. See 1 *Cor.* 1. 7, 8. *James* 5. 7, 8. But tho' I thus spake concerning the Coming of Christ to the *Corinthians*, and other Believers. Yet it is not to allow the *Outward Supper* to be of Obligation till *then* (tho' I don't deny, but it was particularly so, to the *Disciples*, to whom Christ said, *This do*, &c. for the Reasons before shewn.

But inasmuch as these *Corinthians*, were (as I said above) in the pretended Practice of so high a Religious *Act*, and did so wickedly *abuse* it, as to be *drunk* thereat, *&c.* We are not to admire the *Apostle* should (without a *Precept*) reprehend them for it, and inform them it's first *Use* and *End*, and give them Directions, when they used it, to perform it Religiously: Since the *Apostles* did at this time Indulge the weak *Believers* in many *Legal* things; and we

find that Directions were frequently *given*, and Reprehensions *for* not duly keeping *Vows*, *Fasts*, and regarding *Days* which were not of *Obligation*, until Voluntarily made so.

Fourthly, All depends and turns upon this Single Point, whether a Command, or no Command is in force, for the Continuance of this Practice: If a Command be now in force, no doubt it ought duly to be Obeyed; If no Command (as I have shewn) consequently (I say again) It results into a Voluntary *Religious Act*, and no more. Yet, notwithstanding that, whoever did in the Practice thereof, abuse or not rightly use it, was no doubt guilty of Sin; and the like may be said of those, who in making *Vows*, *Fasts*, and regarding of *Days*, as a Religious *Duty*, did not perform them rightly.

Fifthly, That the *weak Christians of our Day, ought to practice the Supper* as well as the *Weak* among the *Corinthians*. I answer as in the Case of *Vows* or *Fasting*; when any made them Obligatory to themselves, by a Voluntary and Religious Act, tho' at the same time they were not Obligatory, by any general Precept: So likewise I say in the Case of *Bread* and *Wine*, If any shall believe it their Duty to use it, in the Manner which *Christ* did with his Disciples, and are conscientious therein; for my part, I shall be Tender in censuring such, provided

ded at the ſame time, they do not impoſe their Practice upon others, who are not like minded with them therein; nor Judge and Condemn thoſe, who do not ſee it their Duty. However, withall I muſt ſay, that as ſuch attain to a more Spiritual Knowledge, I queſtion not, but in due time they will come to ſee the Emptineſs of this *Sign*, and that Nothing ſhort of the Subſtance will do, to the Salvation of their Souls.

Sixthly, As to the *Ordering the weak Brethren among us, to Practice this Ceremony till Chriſt ſhall come to them.* I Anſwer,

First, If there be no Precept in force for this Practice (as we ſay, and believe there is not,) then the thing is Voluntary and of Choice, as were *Vows*, *Faſts*, and regarding *Days*, and the like; conſequently no Sin, to be in the diſuſe of it.

Secondly, We do believe the Death of Chriſt may be, and is as truly remembred, without that Sign, by ſuch weak Brethren, as with it, not only by themſelves without other Means, but alſo by means of the conſtant Declarations, and Acknowledgments, to the *Death* and *Merits* of Chriſt, by our Friends, in their Publick Preaching, and Prayer (notwithſtanding the uncharitable, as well as untrue Reproaches of ſome Adverſaries to the Contrary). Beſides again, as I have already ſaid, if any ſhould ſo far forget Chriſt, as to want that Sign to put them in

Remembrance of him, it would prove to such but of small Benefit; and I believe would not avail them as to acceptance with God.

Thirdly, As we conceive, there is no Command in Force, for the Practice of *Bread* and *Wine*; So likewise we verily believe, it is a Sign, Figure, or Shaddow, not belonging to the Gospel-Dispensation; and therefore because it hath been so *Idolized* by some, and *Over-valued* by others; and the Disagreement of Opinions, arising from this Ceremony, Such, as have been attended with most dreadful Consequences, as Fierce Contests, Bloodshed, Murders, and the like; I say for these Reasons we Conscienciously believe, That the Lord hath inclin'd us to the dis-use of this Sign in order to bear a Faithful Testimony to the Substance, namely, the Spiritual *Flesh* and *Blood* of *Christ*, or *Supper* of the *Lord*, the only true and Living Food of the *Soul*, which we have great Cause to believe hath been neglected, by too much Reliance upon this Sign.

"If I should be told, that the Bloodshed, "and Evil Consequences, attending the dif-"ferent Beliefs about this thing, *&c.* is no "Argument for the Neglect or Difuse of it; "for if it were on the same Foot, we might "neglect, or dis-use the Fundamentals of "Christianity, because of the Blood which "hath been shed on that Account." I

Answer,

Answer, I allow the Argument, Supposing the thing was of Obligation; but here we must distinguish between things absolutely necessary to be believed and practis'd, as our indispensable Duty to God, (as are the Principles and Rules of Christianity) and between indifferent things, such as we believe this *Sign* to be. The former we say, ought to be always peaceably and innocently Performed and Asserted. Let the attending Sufferings be of what sort they will; but the Latter when *Abused, Idolized, Overvalued*, and such dreadful Consequences attending it. Why should it be thought strange, that the Lord should incline to the dis-use of this Sign? since we find the brazen Serpent (tho' commanded of God to be made, *Numbers* 21. 9.) was destroyed, because the *Jews* overvalued and Idolized it, 2 *Kings*: 18. 4.

If they say, the Supper is of absolute Obligation; I answer, that is a begging the Question, the Contrary of which, I have plainly shewn.

Having (I hope) obviated these Objections, I shall now return again to the remaining Verses; Upon which our Opponents lay great Stress.

1 Cor. 11. 27. *Whosoever shall Eat this Bread, and Drink this Cup of the Lord unworthily, shall be guilty of the Body and Blood of the Lord*, v. 28. *But let a Man examine himself*,

himself, and so let him Eat, &c. *v.* 29. *For he that Eateth and Drinketh unworthily, Eateth and Drinketh Damnation to himself, not discerning the Lord's Body*; v. 30. *For this Cause many are weak and sickly among you, and many sleep.* Here, say our Opponents, "Behold how we are to Examin our Selves, "in order to the worthy receiving this "holy *Sacrament*; as on the contrary what "dreadful *Judgements*, both *Temporal* and "*Eternal*, are annex'd to our unworthy Re-"ception thereof? To which I Answer,

First, I readily allow, that whosoever goes about to do, or perform any thing, as a Religious Act to the Lord, (tho' of no other Obligation, but as Voluntarily made so) ought first seriously to examine themselves. As for Example, Whoever did resolve in his Mind to make a *Vow* to the *Lord*, keep a *Fast*, or regard a *Day*, ought first seriously to Examine, whether he found himself Able, and in a right Mind, duly to perform either of them with a Sincere Heart to the Lord: And if he found by such Examination, that he could not, it would be better for such an one, not to Vow or Fast, &c. than so to do, and not religiously perform them; because the doing it, would be a Sin to him: And therefore he who Vowed a *Vow* unto the *Lord*, and did not perform it, would be guilty of the Lord's *Vow*, Psalm 56. 12. or of the breach of the

Vow

Vow made to the *Lord*. Also he who pretended to keep a *Fast*, or a *Day* to the Lord, and did not rightly keep them: Therein he might properly be said, to be guilty of breaking the Lord's *Fast*, or the Lord's *Day* (or otherwise of the breach of them as made to the *Lord*.) And thus likewise those Drunken Carnal *Corinthians*, who pretended to so religious an *Act*, as by a *Sign* to Remember or shew forth the *Lord's Death*, and performing it so Unworthily, and Prophanely, as they did, were no doubt as 'tis said, guilty of the *Body* and *Blood* of the *Lord*. That is, tho they pretended to remember him, by the *Bread* and *Wine*, in Imitation of the *Bread* and *Cup* of the *Lord*, or that which he used the same Night in which he was Betrayed: yet were in a wrong Spirit, as well as they were who put Christ to Death. Parallel to this, was the Case of the Scribes and Pharisees; who tho' they pretended to *Remember*, and have great *Veneration* for the *Prophets*, whom their Fathers killed: and in order to keep up their *Memorial*, would build their *Tombs*, and garnish their *Sepulchres*. Yet at the same time *Christ* tells them, they were guilty of their *Blood*, as being in the same *Spirit*, with their Fathers, who put them to *Death*. See *Matt.* 23. 29, to 36.

Secondly, As the *Corinthians*, by their Unworthiness, were in this Sense guilty of the

Body

Body and *Blood* of the *Lord*. So likewise for the same Reason, they would be guilty of *Eating* and *Drinking* their own *Damnation*; that is *Condemnation*, for so the word signifies; and the like word we have, *Rom.* 14. 23. in the Case of Eating Meats, a thing of it self, which, as the Apostle informed them, was of *indifferency*, and of no manner of Obligation; yet if any did Eat, when at the same time he believed in his Conscience he ought not, the Apostle tells them, he that so Eateth, is *damned if he Eat*. Now our Opponents do allow, that the Words in these Texts, viz. *Damned*, or *Damnation*, does not signify final *Damnation*, but *Condemnation*. Yet for want of better Arguments, they tell us, that the word *Damnation* in that to the *Corinthians*, is a greater *Condemnation*, than that of *Damned* to the *Romans* for Eating doubtingly; which we shall not dispute, but allow them; and yet that Allowance will not avail them one Tittle. For we do allow there are Degrees in Sins, and that they are many times aggravated by their Circumstances. We grant it a far greater Sin and *Condemnation*, for the *Corinthians* to be *Prophane* and *Drunk*, while they pretended to remember the *Death of Christ*, the *Saviour* of the *World*; than to be so in remembring an absent Intimate Friend; Tho' to be Drunk, would be a Sin in that Case also.

So

So that there is nothing so *Extraordinary* as some by a *great Noise* would make upon the word *Damnation* in that Text. Then as to their not *discerning* the *Lord's Body*; It amounts, I conceive, to no more than this, that they had not a right Consideration, or regard to what they were about to do; in as much as tho' they pretended by that Sign to *Commemorate* Christ; they were at the same time so *Carnal*, as not to understand the *Mystery* of his *Death*, and the benefit accruing to Mankind thereby.

Thirdly, As to those Judgments of *Sickness*, *Weakness* and *Sleep*, which the Apostle tells them of, I answer in brief; whether it respected Temporal or Spiritual Diseases and Judgments, it matters not; for I allow that either might be the Consequences of such their Wicked Disorders. For (1*st*,) If it simply respected Outward Distempers only, it would be no Wonder if Drunkenness and Gluttony did naturally produce, or bring such Distempers upon them. (2*ly*,) If they were direct Judgments, either in a Natural, or Spiritual Sense, which fell upon them for their Prophanity, and Wickedness in so Religious a Performance; It was no more if so much as fell upon *Ananias* and *Sapphira*, for Lying and Deceit, in a Case where they were under no manner of a Preceptive Obligation, to do the thing they pretended to.

Thus

Thus having, I hope, fully cleared this Objection, I shall now proceed according to my Promise to shew, that if our Opponents will plead Scripture Precept for the use of this Ceremony of Bread and Wine, they ought as well for that reason to be in the Practice of several other Figurative or Shaddowy things, which are no less Commanded than this Practice; tho' Uncertain Tradition hath brought down the One, and omitted the Other, namely, the *Washing of Feet*, *anointing* the *Sick* with *Oyl*, and abstaining from *Blood*, and things *Strangled*: And first concerning *Washing* the *Feet*.

We find the Evangelist *John*, the beloved Disciple, tho' he mentions the *Passover*, says not one Word of the *Bread* and *Wine*; yet is very *Particular* and *Large* in giving an Account with what *Solemnity* and *Circumstance* Jesus *Washed* his Disciples *Feet* the same Night, in which he was betrayed, how he rose from *Supper*, laid by his *Garments*, girded *himself*, poured *Water* into a *Bason*, *washed* his *Disciples Feet*, took a *Towel* and *wiped them*. Thus it is related, *John* 13. 12, 13, 14, 15. *After he had washed their Feet, and had taken his Garments, and was set down again, he said unto them, Know ye what I have done to you? Ye call me Master and Lord: and ye say well, for so I am. If I then your Lord, and Master, have washed*

ed your Feet, ye also ought to wash one anothers Feet; For I have given you an Example, that ye should do as I have done to you.

If we have regard to the time when, the particular Circumstances, and the Solemnity wherewith this Ceremony was performed; as the Precept *doubled* by Christ, in telling them, that as he gave them an Example to *Do*; so (says he) *ye also ought to wash one anothers Feet*: We shall find rather more of a Preceptive Nature in this Action, than for the use of *Bread* and *Wine*; which as the Text says, was used by Christ, *as they were Eating*; to which *Luke* adds passingly, *This do in remembrance of me*; So that methinks, unless the Prejudice of Education, and Tradition, had blinded Peoples Minds, they would have no Reason in the World for Omitting the *Practice* of this, and so Tenaciously adhering to the other.

Well, but they offer Reasons for declineing this Practice; which follow,

First, Say they, This was not a *Commemorative Sign of the Death of Christ*; but so was the other; and he called that his *Body* and *Blood*; but he did not this.

Answer. Tho' I have seen this in Print, yet I take it as something said to no purpose, rather than a Matter of Validity; for who of us ever said, it was a *Sign* of his *Death*, or that he called it his *Body* and *Blood*;

Blood; tho' on the other hand, if they will stick to Signs, as *Remembrancers of Christ* in this Sense, this of washing the *Feet* might be such a *Sign* also, as well as the other, for they who used it, as an Institution of *Christ*, must at the same time *remember*, that *Christ* was it's Institutor; besides, if any heed were to be given to *Tradition*, we may believe it was frequently practised, and of some continuance in the Church, because we find the Church of *Rome*, or rather the *Pope* uses it once a *Year*; and their so greatly varying from the Text in this, is no more than they do in many other things I could mention.

Secondly, Say they, we don't find by Scripture, that ever the *Disciples did practice it afterwards*; to which I answer, (1*st*) As to the Scriptures being silent to their practising it, as some of themselves have said, an argument drawn from the silence of the Scriptures, is of no validity, and that a Command once made, (unless repealed) is a sufficient defence against Silence, as to practice. (2*ly*) Silence I confess, is no invincible argument of it's not being practiced, they might practice it, tho' not mentioned there; and as it was Commanded, so if they did their Duty, they ought to perform it while Obligatory; and if they did not, the Command was not the less of validity because they did not practice it.

Thirdly,

Thirdy, Say they, this was an Act of great *Humility*, and *love* in *Christ*, in order to teach by *Example* his *Disciples* to *love* and *Humility*, and how they ought to carry and behave themselves to one another, and in fine, it was but a Temporary thing.

Answ. I grant it was such an act of *love*, and an *Example* of Humility; but withall I say, as the *Bread* and *Wine*, was but a *Sign* or *Figure* of the *Flesh* and *Blood* of *Christ*, who by his Death, made an attonement to the Father, for the Sins of Mankind, and put them into a Condition of Salvation; So likewise this washing of the *Feet*, was also, as appears by the following Texts, a *Sign* or *Figure* of an Inward *Washing* and *Cleansing*, which was absolutely *necessary* for Mankind, in order to their receiving the benefits of the Sufferings and *Death* of *Christ*; and if this be so, that the one was a *Sign* of the *Attonement* to be made, and Commanded to be used, and the other a *Sign* of what was absolutely necessary, in order to obtain the benefit of the Attonement, Consequently they are both alike in Force, or both alike ceased in point of *Obligation*, unless we can find in Scripture, any Repeal for the one, more than for the other. But we can find no Express Repeal, more for the one than for the other; and we do allow a Repeal is implied for such like Signs, and *Figurative Temporary* things, as I shall shew,

shew, and therefore they are alike ceased in point of Obligation.

Having Affirmed, I now come to Prove, that this Washing of the *Feet*, was a Sign of an Inward *Washing* and *Cleansing*, as well as an Example of humility, *Ver.* 6. *Dost thou wash my Feet* (saith *Peter*) *Ver.* 7. *Jesus answered and said unto him, what I do, thou knowest not now, but thou shalt know hereafter.* Surely *Peter* knew he washt his Feet, tho' perhaps, he knew not *then* it was a *Sign* of an Inward *Cleansing*, Ver. 8. *Peter said unto him, thou shalt never wash my Feet, Jesus answered him, if I wash thee not, thou hast no part with me.* No doubt, there was more in this Washing, than barely an Example of humility, since he told him; if he washt him not, he had no part in him; so that it is very plain, this Outward Washing, was a Sign or *Figure* of an Inward *Washing*; otherwise these words of Christ were spoken to no purpose, which I hope, none will be so absurd as to think.

But to proceed, when *Peter* heard this, he said, *Ver.* 9. *Not my Feet only, but also my Hands and my Head.* *Ver.* 10. *Jesus saith to him, he that is washed needeth not, save to wash his Feet, but is Clean every whit, and ye are clean, but not all.* Here also it appears that his Washing the *Feet*, Tipyfied an Inward *Washing*, because the Washing of the *Feet* only, will not make the rest of the Body clean all over. Now

Our Opponents have aſſerted, that this waſhing of the Feet, was a real act of love, and humility, in order to Example the Diſciples to the ſame, and they have omitted taking notice of it's being alſo a *Sign* or *Figure* of the Inward *Cleanſing*, (ſo far as I have read) yet to give them their due, I don't remember that they have denied it to be ſo. However, leaſt any ſhould be ſo abſurd, I have been thus full upon this point, not only to ſhew the doubled Precept, but the particular Circumſtances attending it, beyond that of *Bread* and *Wine*, and that it was alſo a *Sign* or *Figure*, of Inward *Cleanſing*; ſo that I ſay again, if our Opponents plead Precept from Scripture for *Bread* and *Wine*, they ought by the ſame rule, to be in the practice of this alſo, becauſe both were ſucceſſively done at the ſame time, and there is as ſolemn a Command for the latter, as ſome pretend for the former, and what is ſaid in Scripture, for the repeal of *Signs* and *Figures*, will likewiſe operate upon that of *Bread* and *Wine*, which we believe are Ceaſed all alike in point of Obligation; of which, more hereafter, when I have ſpoken concerning anointing the *Sick* with *Oyle*, and abſtaining from *Blood*, and things *Strangled*, &c. Which are as poſitively Commanded in Scripture, as is the uſe of *Bread* and *Wine*.

We find when diſſenſions aroſe in the *Church*, and ſome were for Circumciſion, and keeping the *Law* of *Moſes*; It's ſaid *Acts* 15. The Apoſtles and Elders met together to conſider the *matter*, and after much debate, or conferences (*Paul* being of the Council) it was Concluded in relation to the *Gentiles*, as followeth: *Ver.* 28, 29. *For it ſeemed good to the Holy Ghoſt, and to us, to lay upon you no greater Burden, than theſe neceſſary things; that ye abſtain from Meats Offered to Idols, and from Blood, and from things Strangled, and from Fornication, from which if ye keep your ſelves, ye ſhall do well: Fare ye well.* from which Texts I obſerve, (1*ſt*,) that the forbearance of the things here mentioned, are enjoyned as the Mind of the *Holy Ghoſt*, as well as the Apoſtles ſenſe therein. (2*ly*,) the abſtaining from them are made neceſſary, Conſequently Obligatory, while the Precept remained in force. (3*ly*,) that abſtaining from *Blood* and things *Strangled*, are joyned with that great Sin of *Fornication*: So that here appears as full and poſitive a prohibition from *Blood* and things *Strangled*, which the generality of our Opponents are in the practice of, as there is a Command for *Bread* and *Wine*, neither is there any expreſs Repeal in Scripture for theſe, but what will likewiſe Operate, for the Repealing the other, (as I ſhall ſhew) again the Apoſtle *James* in his Epiſtle, *Chap.* 5. 14.

Poſitively

Positively enjoyned the Believers *to Anoint the Sick with Oyle, in the Name of the Lord.* Now let us again hear what our Opponents have to say for the Repeal of these positive Commands of abstaining from *Blood*, and things *Strangled*, and for anointing the *Sick* with *Oyle*; and whether the same Scriptures will not as fully and effectually Repeal the Ceremony of *Bread* and *Wine*, as it will these things. First, of Anointing the *Sick*.

"This was, say they, no Commemorative "Sign, or Simbolical Act, but appointed by "the Apostles, as a means to be used, in or-"der to the recovery of the Sick; and such "Miracles being ceased, so likewise ought "the Ceremony, when it's Vertue fails.

Answ. That it was no *Commemorative Sign* I allow, what then? So neither were abundance of other things enjoyned in Scripture, what doth this Argument prove, more than a plain Indication of the want of better Reasons; neither doth the other do more (as I conceive) where they say, It was *appointed as a means to be used*, &c. For Prayer was at the same time appointed, as well as anointing: They will not say, that Prayer should be omitted, why then the other? the Injunction being alike! Then as to the *Miracles being Ceased*, why then for the same Reason, don't they forbear impositions of Hands? in Imitation of the Apostles?

Apoſtles? Since the gift of the Holy Ghoſt don't follow upon it. However, I don't offer this, to prove that the anointing is of Obligation; For we believe with them, the Vertue failing, ſo likewiſe ought the Ceremony to ceaſe, or to be laid aſide; and that this Ceremony was not of perpetual *Obligation* upon Chriſtians; which I forbear farther to prove, ſuppoſing that other Proteſtants (for whom this is Chiefly intended) don't differ from us in this Point, tho' I hear, it's practiſed in the Church of *Rome*, and as I ſuppoſe, brought down by tradition: I only offer this Precept of anointing with Oyle, as a Parallel, that if our Opponents will ſo Tenaciouſly ſtick and adhere to the pretence of Scripture Text, about the *Sign* and *Ceremony* of *Bread* and *Wine*; they ought for that Reaſon, to practice this alſo, there being no repeal in Scripture for the Anointing with Oyl, more than for the other.

Next let us hear the reaſons they offer againſt abſtaining from *Blood*, and things *Strangled*, which were Commanded, as the mind of the Holy Ghoſt, and whether the Scripture Texts they bring, together with thoſe I ſhall add, do not as well Repeal the uſe of that Ceremony of *Bread* and *Wine*; as they Repeal the Command, for abſtaining from *Blood*, and things *Strangled*. Say they, "The abſtaining from

Blood,

"*Blood*, and things *Strangled*, was a part "of the positive (if not the Ceremonial) "Jewish Law, which the Apostles and El- "ders did at that time Enjoyn, upon the "believing *Gentiles*; in order to prevent "a Scandal to the believing *Jews*, who had "so great a veneration for Jewish Ceremo- "nies, *&c.* And the Repeal for these things "are implyed in other Scripture Texts. As "*Col.* 2. 16, 17. *Heb.* 9. 8, 9, 10, 11. 1 *Cor.* "10. 25.

Answer, (1*st*,) we do allow, a Repeal is implyed in these Scriptures, (which I shall presently prove, with others at large; but withal) we say they do equally Repeal the use of *Bread* and *Wine*; Consequently our Opponents, will gain nothing by Scripture Precept for the one, more than for the other. (2*ly*,) as to the other reason they offer, that abstaining from *Blood*, and things *Strangled*, belonged to the Jewish Law, and to prevent Scandal to the Jews, the Apostles and Elders did enjoyn it upon the *Gentiles*. I conceive it is no way Convincing to such, who will not believe, (notwithstanding those Texts) but that the Precept is still in force, as some do, who I hear refrain both. (3*ly*,) I admit, and do believe, altho' it was Commanded at that time, yet such things were but *Ceremonious* and *Temporary*; and the same we say, concerning the use of *Bread* and *Wine*: And while we

find no *expreſs Repeal* for the one, more than for the other; and while thoſe Texts that do *imply* a *Repeal* for the one, will do the ſame for the other; why ſhould Scripture Precept be pretended for the one, more than for the other; and why ſhould one be regarded, and not the other, eſpecially ſince that of Blood, and things Strangled, was indiſputably a prohibition made under the Goſpel Diſpenſation; which is more I think, than can fairly be ſaid for that Command, *This do*, &c. concerning the *Bread* and *Wine*, while at the ſame time, *Jeſus* was not offered up; and he at that *Supper*, was complying with the Jewiſh *Paſſover*, and the *Bread* and *Wine* uſed therein, was a Jewiſh Cuſtom, as Hiſtorians do inform us.

I now proceed to make ſome Obſervations upon thoſe Texts, which imply a Repeal for all ſuch *Eatable* and *Drinkable* things, as not belonging to the Kingdom of *God*; and are not Obligatory under the Goſpel Diſpenſation.

To begin with what our Lord Jeſus Chriſt ſaid concerning Eatable Things, *Matt.* 15.11. *Not that which goeth into the Mouth, defileth a Man; but that which cometh out of the Mouth, this defileth a Man.* Conſequently ſo neither on the contrary, doth Eatable Things make Clean. But ſay our Opponents, "This was Spoken before *Chriſt* "Commanded the uſe of *Bread* and *Wine*, "and

"and therefore is nothing to the Purpose. I grant it was Spoken before, but withal say, It is to the Purpose to shew that such like Eatable things are not belonging to God's Kingdom under the Gospel Dispensation: For let it be again remembred, that the Disciples were then but weak in the Faith, full of Sorrow for his Departure; the Holy Ghost was not then so plentifully poured forth on them, and therefore to keep up their drooping Sorrowful Spirits, he says at their Passover Eating, as it were passingly, *This do in remembrance of me*; which was only to his Disciples then present; But farther, that Eatable things did not belong to the Gospel Dispensation, I confirm from what the Apostle *Paul* said to the *Romans*, after the Coming of Christ in Spirit, *Rom.* 14. 17. *The Kingdom of God* (says he) *is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost.* Here he asserts Negatively, That Meat and Drink, is not, or belongs not to *God's Kingdom*, what can be plainer to prove? That Eatable and Drinkable Things don't bring us to God's Kingdom. If it should be said we are to Except what the Apostle *Paul* writes about the Supper, in regard he writes so Extraordinary thereof; I answer I have fully spoken to that before, and shewn, that no Command appears for it, in the Epistle to the *Corinthians*, only as they were in the pre-

tended practice of so high a Religious Act, as to Commemorate the Death of Christ, the Saviour of the World, and therein did so much abuse it; he thereupon sharply Reprehends, as well as directs and informs them, the first use and end thereof. Again, *Col.* 2. 16, 17. *Let no Man therefore* (saith the Apostle) *Judge you in Meat, or in Drink, or in respect of an Holy Day, or of the New Moon, or of the Sabbath Days, which are a shadow of things to come, But the Body is of Christ.* The Author to the *Hebrews*, *Chap.* 9. 8, 10. Distinguishing between the Law and the Gospel, That the *first Tabernacle, and Sacrifice*, was a *Figure* of that present time, *which stood* (says he) *only in Meats and Drinks, and divers Washings, and carnal Ordinances, imposed on them, until the time of Reformation, but Christ being Come, an high Priest of good things to come, by a greater, and more perfect Tabernacle.* Again, the same Author, *Chap.* 13. 9. *Be not* (says he) *Carried about, with divers and strange Doctrines, for it is a good thing, that the Heart be established with Grace; not with Meats, which have not profited them, that have been Occupied therein.* 1 Cor. 10. 25. *Whatsoever is sold in the Shambles, that Eat, asking no questions for Conscience sake.* I was unwilling to miss this last Text, in regard some of our Opponents, (tho' mistakenly) have among the rest, urged it, which doth

pecu-

peculiarly respect, *Meats* offered to *Idols*, therefore I don't think it does Operate one way, or the other, upon the dispute betwixt them and us. Having Cited the above Texts, I shall make the following Observations.

First, As these Texts, with those before, are the Chief, if not all the Texts in *Scripture*, that I can remember, which have, or can be brought, or found to imply the Repeal of abstaining from *Blood*, and things *Strangled*. So also, the use of *Bread* and *Wine*, as being *Meat* and *Drink*, (which the Apostle calls a shadow) are consequently included, and which is the more Confirmed, in that these Epistles were writ, long after the *first* practice of *Bread* and *Wine*, and yet no particular exception made thereof, which no doubt there would have been, if there were such Vertue and Efficacy therein, as is by some esteemed.

Secondly, As I have shewn before, from the forementioned Texts, that *Eatable* and *Drinkable* things, Commend us not to God, or make us the *better* or the *worse*, and that the *Kingdom* of *God*, i. e. the Gospel dispensation, does not Consist in such things; so here again the Apostle to the *Coloassins*, calls *Meat* and *Drink*, with other Outward Ceremonies, *Shadows*, or *Figures* of good things to come; And to wean them from such like Observations, and bring them

them to the *Substance*, tells them plainly, the *Body* which is the substance of those *Shadows*, is *Christ*, and to this agrees the Outward *Bread* and *Wine*, being *Meat*, and *Drink*, which was a *Sign*, or *Figure* of the *Body* of *Christ*; consequently as such is by those Texts, a *Shadow* of that Substance, which we say, was, and is to be enjoyed by all true believers, at the Coming of *Christ* in *Spirit*; therefore no need of the *Signs* and *Shaddows*, when the substance of *good things* is Come; moreover, we are particularly to observe, how the Apostle recommends to the *grace*, (namely the *Divine Principle*, which I have so largely treated of) in order to establish the *Heart*, in Opposition to *Meats*, which (says he) *have not profited the Occupied therein*. And tho' he don't mention, what those strange *Doctrines* were; yet since he informs them, of the unprofitableness of *Meats* and *Drinks*, on a Religious account, we may very reasonably infer, that some there were, who laid too much stress on them, or raised some strange Opinions, concerning the extraordinary Vertue, which is in such Outward *Ceremonies*; as too many do in our Day.

Thirdly, If any should inadvertantly *Object*, that the above Texts, do only relate to Religious *Eating* and *Drinking*, or *Meats* and *Drinks*, and other *Ceremonies* under the *Law*, therefore nothing to do with

that

that Institution of *Christ* under the *Gospel*? I Answer, if those Texts do operate, so as to repeal the decree, for abstaining from *Blood* and things *Strangled*, they will equally do the same, for the use of *Bread* and *Wine*; for it is plain without exception, that the Command for abstaining from *Blood*, and things *Strangled*, was made under the *Gospel*, (as the Mind of the Holy Ghost, and without limitation of time) but what *Christ* said at that *Supper*, was before the Gospel dispensation took place, and it's Obligation (we believe) is to Continue no longer, than till *Christ* came again in *Spirit*, (as I have shewn at large) so that if those Texts that are alledged, do only respect legal *Meats* and *Drinks*, as Commanded, or were Obligatory, only under the old Law, (as I grant they are included) how then can they repeal the Command, for *abstaining* from *Blood*, and things *Strangled*, which was undeniably made under the *Gospel*. And thus they, who inadvertantly plead this Argument, do at the same time destroy their own Cause thereby.

But if they would Argue Rightly, they must affirm, that the foregoing Texts do extend, to repeal the *use*, or allow the *disuse* of all *Ceremonious* and Figurative *Meats* and *Drinks*, and such like things, as being only *Shaddows* of the substance, or good things to be enjoyed, in and by *Christ*, under

under the *Gospel*, as those Texts do plainly prove, and then to be sure, *Blood*, and things *Strangled*, necessarily will be included in the Repeal; as will likewise *Bread* and *Wine*, as being *Meat* and *Drink*. And according to the Apostle, as they are not to be Judged for using the one, so neither are we, for the disuse of the other; for if one be Commanded, so is the other; and if one be Repealed, by the implication of those *Texts*, so is the *other* also: And as both were Shadowy, Ceremonious and Temporary things, they are all alike Ceased, in point of *Obligation*.

Fourthly, Our Opponents do grant the *Bread* and *Wine* to be a *Sign*, by their calling it an *Outward and Visible Sign, of an Inward and Spiritual Grace*. And farther they grant, that *Bread* and *Wine*, barely Considered as *Meat* and *Drink*, have no Inherent Vertue in them, to *feed* the *Soul*, but the Vertue is wholly in *Christ*, whose *Life*, *Grace*, and *Power*, do (say they) accompany the due and right use thereof; but this last is to affirm, and not to prove, as I have shewn, and that no such *Power*, *Life*, or *Vertue*, is tyed, or promised to any, in the use of the Outward *Supper*, but was a *Sign* or *Figure*, and as *Meat* and *Drink*, are by those Texts esteemed *Shadows*; and as such were to give way to the *substance*, namely *Christ* in his *Spiritual* Coming.

Fifthly,

Fifthly, If the first Law, and Tabernacle, according to those Texts, did Chiefly consist in *Meats* and *Drinks*, carnal *Ordinances*, divers *Washings*, (or Baptisms, as I am told the Greek reads it) and which as those Texts do inform us, were to Continue until the time of *Reformation*, that is, until *Christ* the *substance* did *come*, and put an end to them; and if it be as our Opponents would plead, that *Outward Baptism*, of washing with *Water*, and *Bread* and *Wine*, (tho' allowed by themselves, to be Signs and Figures) are *Ordinances* under the *Gospel*; and as they farther call them, *Seals*, and *Badges* of *Christianity*: I query wherein would the *Gospel* differ from, and excell the *Legal* dispensation; for if the Ceremonies of *Meats* and *Drinks*, divers *Washings*, &c. Under the *Law*, were *Signs*, *Shadows*, and *Figures* of good things to come; so were the other two, Namely the *Outward Baptism*, the *Sign* of the *Inward Baptism* of the *Spirit*, and the *Outward Supper*, a *Sign* of the *Inward*, (as well as the Suffering of his Outward Body) or according to our Opponents, a *Sign* of an *Inward* and Spiritual *Grace*. So that if we are to continue in *Signs* and *Figures*, in the use of *Outward* and *Elementary* things, till the Worlds End: (for so long our Opponents plead for Water-baptism, and the Outward Supper, with Bread and Wine) I ask, what

better

better Spiritual Condition are we in, with respect to being set free from Types, *Figures*, Signs and *Shadows*, than were the Jews under the Law; and when is it, that we are to attain unto the *substance*, or those *good things* the Apostle speaks of, which were to be Enjoyed under the *Gospel*, in and by our *Lord Jesus Christ*, the Spiritual High *Priest*, who was the end and substance of all *Types*, *Figures* and *Shadows*.

But through the Infinite goodness and mercy of God, and to the Praise of his Holy Name, the Faithful, among a poor despised People, can in great humility of Soul, and without boasting say, that he hath made them Experimental witnessers, in some measure, of the *substance* of those *good things*; of which *Water-Baptism*, and the Outward *Supper*, were signs, or *Shadows*, and the desire of their Souls is, that others may be made partakers of the same with them, by which they will come to see the emptiness of those Signs, and that only the *substance*, is necessary to the Salvation of their Souls.

If our Opponents will plead, and stand upon Scripture Precept, for the Outward *Supper*; which they confess to be a *Sign*: I say again, they ought at the same time, and for the same Reason also, to practice Washing of *Feet*, Anointing the Sick with *Oyle*, and abstaining from *Blood*, and

and things *Strangled*, all which are no less solemnly, and as positively Commanded, as is the use of *Bread* and *Wine*, including them all three. If the Scriptures I have cited do imply a Repeal for those things, (as they say, and we allow they do,) as being *Signs* or *Figures*, which are Ceremonious, and temporary things; 'tis very plain, that those Texts do likewise imply, and include a Repeal of the use of *Bread* and *Wine*, which being *Meat* and *Drink*, is by the Apostle (as I have said above) called only a *Shadow* of the good things to come; Consequently, as such, is to give way and place to the Substance, which, to the Praise and Glory of God, is come.

To draw towards an End, upon these two Heads of *Baptism*, and the *Supper*; I freely confess, I have been Large and Particular therein; and I know I have *Reiterated* the same thing in several places, as I thought Occasion offered, which hath help'd to swell this Tract under my Hand, to so great a Bulk; which yet I rather chose to do, and abide the Censure of Prolixity or Tautology, than by Brevity to leave Matters short and abrupt, without making them as plain as I could, according to my Understanding and Capacity.

And as I have had Occasion to speak to the same thing in divers places, and in

some

some of them, have only hinted to the Matter; Therefore I desire that no Reader will stumble or carp at such places, and at the same time overlook, or not regard my plain Sense and Intention in others, where I have been more large and full upon the same Subject: This hath been the frequent Practice of Partial Readers towards us, which Occasions this Caution.

And now, as a Conclusion upon these Subjects, I shall sum up the whole very briefly after this manner: (1*st*,) That I have shewn the Proper Dispensation of *Water-Baptism* was under *John* the Baptist, and did with him Cease in Point of Obligation. (2*ly*,) That the *Baptism* of *Christ* with the *Holy Ghost*, was to follow, and did take Place and Succeed it, which is to continue to the World's End. (3*ly*,) That the Commission *Matt.* 28. 19. did not command *Water-Baptism*, but the *Baptism* of the *Spirit*, (in a qualified, and restricted Sense) and that in pursuance thereof, the Apostles, who were impowred by *Christ*, did so *Baptize*, as well as they Cured the *Sick*, Healed the *Diseased*, and did many other *Miracles*. (4*ly*,) That tho' the Apostles did Baptize with *Water*, yet their bare Practice therein does no more infer a Precept, than their using many other Legal Ceremonies, for which they had no Command. (5*ly*,) Then, as to the *Supper*, I have shewn, That the people called

called *Quakers*, do ſtedfaſtly believe the abſolute Neceſſity of the Participation of the *Fleſh* and *Blood* of *Chriſt*, or Spiritual *Supper* of the *Lord*, which giveth *Life* to the *Soul*, without which, the Soul cannot Live to *God*, nor be Nouriſhed up unto Eternal *Life*. (6*ly*,) That this *Fleſh* and *Blood* of *Chriſt*, is not tyed unto, nor has any neceſſary Relation to the Outward *Supper*, or Bread and Wine; So that the Partakers of the *Outward*, do therefore Partake of the *Inward*, but that the Outward *Supper* which *Chriſt* did Eat with his Diſciples, the ſame Night in which he was Betrayed, was a *Sign* or *Figure*, and was enjoined on the Diſciples, as a Commemoration of him, *&c.* till he came again in *Spirit*; at which time the Obligation of that Ceremony ceaſed. (7*ly*,) That as the Outward *Supper*, is not tyed unto the *Body*, or *Fleſh* and *Blood* of *Chriſt*, as above, nor was it *Promiſed* to any in the Uſe thereof; ſo neither was it appointed as a Neceſſary Means, conducing thereunto. But as I have ſhewn at Large, the Way and Means to obtain, and partake of the *Fleſh* and *Blood* of *Chriſt*, or Spiritual *Supper* of the *Lord*, is by yielding Obedience to the Dictates of his holy *Spirit*, by which, Union and Communion with *Chriſt* in *Spirit*, is Witneſſed. (8*ly*,) That as the Outward *Baptiſm* and *Supper*, were *Signs*

and *Figures*; (and ſo Acknowledged by our Opponents) and that the Diſpenſation of *Signs*, &c. was to be ſucceeded and fulfilled by better things under the *Goſpel*; So when the Goſpel-diſpenſation did fully take place, and that *Chriſt Jeſus* our *Lord*, did come again in *Spirit*, according to his Promiſe; thoſe *Signs* and *Shadows* did conſequently Ceaſe, as to their Obligation: Notwithſtanding the Practice might be continued, as were many other Legal things, without a Precept.

Having ſhewn all theſe things, with many more at Large, in the Series of the foregoing Diſcourſe, as well as anſwered the greateſt *Objections*, that I remember to have met withal upon theſe two Heads; I ſhall refer my Self to the Impartial Reader, whether I have not plainly proved what I promiſed in the Beginning, *viz.* That *Water-Baptiſm*, and the *Outward Supper*, are ceaſed, in Point of *Obligation*; and that the *Baptiſm* of the *Spirit*, and *Spiritual Supper* of the *Lord*, are only Neceſſary and Eſſential to *Salvation*.

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